Vol. XCIII, No. 1 July, 1935

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

SAINT ELIZABETH AND THE ROSES 1
The Right Reverend Monsignor H. T. HENRY, Litt.D., The Catholic University of America.
THE CHURCH AND THE THEATRE II. 12
The Rev. MATTHEW A. COYLE, C.S.C., Portland, Oregon.
FATHER COUGHLIN AND CANON LAW 29
The Rev. EDWARD V. DARGIN, J.C.D., Croton Falls, New York.
LIFE AND DEATH AND THE SACRAMENTS 36
JAMES J. WALSH, M.D., LL.D., New York City.
DECREE ON THE BETTER CARE AND PROMOTION OF CATECHETICAL EDUCATION 45
A CATHOLIC "REVIVAL" 61
HAROLD F. PIERCE, St. Louis, Missouri.
ATTRACTING PUBLIC-SCHOOL CHILDREN TO CATECHISM CLASS 68
I. The Rev. JOHN F. HENRY, S.J., Chicago, Illinois.
II. JAMES JOHNSTON.
OUR CATHOLIC RUTHENIANS 76
JOSEPH F. X. HEALY, Boston, Massachusetts.
THE EUCHARISTIC CRUSADE 81
FORM CRITICISM OF THE SYNOPTICS 85
The Rev. FRANCIS X. PEIRCE, S.J., Woodstock, Maryland.

CONTENTS CONTINUED INSIDE

PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

1722 Arch Street
PHILADELPHIA

Copyright, 1935. American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. 1.
Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879
March 5, 1930, under Act of February 28, 1925. Published at 113 E. Chestnut Street, Lancaster, Pa.

CIBORIUM

No. 777

Special Low Prices

Sterling Silver Cup all heavily Gold Plated.

Capacity	Price
300 host....	$35.00
400 host....	$40.00
500 host....	$45.00
600 host....	$50.00

ALTAR BOYS' CASSOCKS & SURPLICES

SILK POPLIN CASSOCKS. The material used in the tailoring of our Poplin Cassocks is a strong serviceable two-ply Silk Finish Poplin, fast dye.

HALF WOOL SERGE CASSOCKS. The material used in the tailoring of our Half Wool Serge Cassocks is a good quality, Half Wool Serge which will give years of wear.

ALL WOOL SERGE. The material used in the tailoring of our All Wool Serge Cassocks is a closely woven material used in our best grade Altar Boys' Cassocks, because of its fine appearance and wearing qualities, fast dye.

Age	Poplin Silk Finish Each	Serge Half Wool Each	Serge All Wool Each
6 yrs.- 7 yrs. } 8 yrs.- 9 yrs. }	$3.25 $3.50	$ 5.50 $ 6.00	$ 7.75 $ 8.25
10 yrs.-11 yrs. } 12 yrs.-13 yrs. }	$4.00 $4.50	$ 6.75 $ 7.50	$ 8.75 $ 9.50
14 yrs.-15 yrs. } 16 yrs.-17 yrs. }	$5.00 $5.50	$ 8.25 $ 9.00	$10.25 $11.00
18 yrs.-19 yrs. }	$6.00 $6.50	$ 9.50 $10.00	$11.50 $12.00

10% Discount Allowed on Orders for 12 or More Cassocks or Surplices

SURPLICES

No. 13. Lawn, with lace..... $1.25 to $2.00
No. 14. Lawn, without lace. .75 to 1.25
No. 15. Oriental Lace ..... 3.75 to 4.50

PRIESTS' CASSOCKS

Custom Tailored
Priced to please.

Best Quality All Wool Serge
$35.00

All Wool Persian Worsted
$37.50

Silk Warp Henrietta Cassock
(30% Silk, 70% Wool)
$45.00
and up

Write for samples of materials, easy self measurement blank and style book.

CANDLE BURNERS

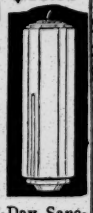
For candles of ¾ and ⅞ in. diameter. Per doz.....$5.00
For candles of 1 and 1⅛ in. diameter. Per doz.....$6.00
For candles of 1¼ in. diameter. Per doz.....$7.00
For candles of 1½ in. diameter. Per doz...$10.00

Order by size of candles. Burners made for one thickness candle only.

7-DAY SANCTUARY CANDLES

THE CANDLE WITH THE PURPLE WICK

Hansen's No. 1 Cone Shape 7-Day Candle
50 candles to a case
$18.00



"D. B. H. Special No. 2 Cylinder Type 7-Day Candle
50 candles to a case
$19.50

Hansen's 7-Day Sanctuary Candles are covered by our Money-Back Guarantee to give a Perfect Light at all times.

54 lbs. to a case BEESWAX CANDLES 54 lbs. to a

Hansen's Beeswax Candles are full weight, sixteen ounces to the pound, giving you from 10 to 15% more wax than candles sold by the "set." Hansen's Beeswax Candles are individually stamped with the percentage of beeswax they contain.

	1 Case 54 lbs. Per lb.	2 Cases 108 lbs. Per lb.	3 Cases 162 lbs. Per lb.	5 Cases 270 lbs. Per lb.	10 Cases 540 lbs. Per lb.
51% Rubrica Brand Stamped Beeswax Candles— Full weight, 16 oz. to lb.....	62c	60c	59c	58c	57c
60% Plena Brand Stamped Beeswax Candles— Full weight, 16 oz. to lb.....	73c	71c	70c	69c	68c
100% Virginal Brand Stamped Beeswax Candles Full weight, 16 oz. to lb.....	83c	81c	80c	79c	78c
Composition Brand Wax Molded Candles— 16 oz. to lb.....	30c	28c	26c	25c	24c
Stearic Acid Candles—Snow White, Extra Hard Hydraulic Pressed, 16 oz. to lb.....	30c	28c	26c	25c	24c

VOTIVE LIGHTS

		15-Hour Tapered Lights	10-Hour Straight Side	10-Hour Tapered Lights	6 Hour Votive Lights
1 to 24 Gross	Per Gross	$3.00	$2.25	$2.50	$1.90
25 to 49 Gross	Per Gross.....	2.80	2.05	2.30	1.70
50 to 99 Gross	Per Gross	2.65	1.95	2.15	1.60
Over 100 Gross	Per Gross.....	2.65	1.85	2.05	1.50

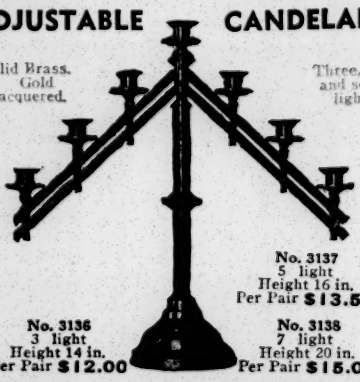
ALL STEEL MASS CHART $9.75

Complete outfit consisting of one Steel Mass Chart, size 34½x22½ colors, sixteen figures of Priests, nine Altar boys, seven panels, Altar pieces, all in natural colors. Complete booklet of explan furnished with each set.
Price, complete—Reduced from $17.50 to..... $9

ADJUSTABLE CANDELABRA

Solid Brass. Gold Lacquered.

Three, five and seven lights.



No. 3137
5 light
Height 16 in.
Per Pair $13.50

No. 3136
3 light
Height 14 in.
Per Pair $12.00

No. 3138
7 light
Height 20 in.
Per Pair $15.00

CONTENTS CONTINUED

ANALECTA:

SACRED CONGREGATION OF THE COUNCIL:

Decree on the Better Care and Promotion of Catechetical Education.. 45

DIARIUM ROMANAE CURIAE:

Recent Pontifical Appointments 57

STUDIES AND CONFERENCES:

A Catholic "Revival" 61
Harold F. Pierce.

Attracting Public-School Children to Catechism Class 68
I. The Rev. John F. Henry, S.J., Chicago, Illinois.
II. James Johnston.

Our Catholic Ruthenians 76
Joseph F. X. Healy, Boston, Massachusetts.

The Eucharistic Crusade 81

Threatened Spontaneous Abortion 83

Restitution of a Loan by Heirs 84

Is it Proper to keep Baptismal Water in Rectory? 84

ECCLESIASTICAL LIBRARY TABLE:

Form Criticism of the Synoptics 85
The Rev. Francis X. Peirce, S.J., Woodstock College, Maryland.

CRITICISMS AND NOTES

McIntyre: Sermons for the Whole Year 98

Ostheimer: Instructions for non-Catholics before Marriage 99

Gillard: The Negro American 100

Adam: The Spirit of Catholicism 101

Eustace: The Ritual for Small Churches 102

Mary Paula: Presenting the Angels 103

Ward: The Wilfrid Wards and the Transition 104

Skahill: The Syntax of the Variae of Cassiodorus 105

LITERARY CHAT 107

BOOKS RECEIVED 111

ESSENTIALIA PHILOSOPHIAE

Quae in Usum Incipientium Digessit

FRANCISCUS P. SIEGFRIED

olim in Seminario S. Caroli Borromaei Philadelphiense Professor

Second Edition, Revised and Enlarged

Pocket Summary of Catholic Philosophy, giving the essentials of Logic, Ontology, Cosmology, Psychology, Theodicy, Ethics, briefly, clearly, in form of question and answer.

All set forth in graphic survey. For students of Philosophy in the Seminary and for maturer students who desire to make a rapid review of their Philosophy.

$1.80 a copy postpaid

The Dolphin Press - - - 1722 Arch Street, Philadelphia

INSTRUCTIONS FOR NON-CATHOLICS BEFORE MARRIAGE

By the Rev. Anthony L. Ostheimer

✠ ✠ ✠

The laws of several dioceses ordain that non-Catholics wishing to marry Catholics must take a course of instruction in Catholic doctrine, before the marriage is permitted.

Priests confront a problem in giving these Instructions. Often non-Catholics will come to instructions only because they *must* come. What program shall the priest follow? How explain the faith to such non-Catholics? The little Catechism does not suit. This book is written expressly with these Instructions in mind.

The book will help —

1. NON-CATHOLICS, for it was written primarily for them, and they can review at leisure what they have learned in the oral instructions, and at the same time be enlightened on many points on which the priest may not have touched. It is a book also to refer to after marriage.
2. CATHOLICS who need instruction will find here the answer to many questions a non-Catholic husband or wife is apt to ask.
3. PRIESTS may wish to give this book to non-Catholics as a preparation or a review for the oral instructions. It is filled with sermon suggestions. The author has ably suggested the approach to, and the treatment of, certain points which, if not deftly handled, may offend non-Catholics.

The volume is pocket-size (4 x 6 inches), for convenience in carrying it to and from the Instructions. The small format, however, is no indication of the vast amount of information it contains.

✠ ✠ ✠

PART ONE

Chapter

I. The Purpose of These Instructions
II. Whence? Why? Whither?
III. Who Is Like unto God?
IV. God's Masterpiece: Ruined and Restored
V. God's Sevenfold Gift
VI. The Holy Eucharist
VII. Catholics Go to Confession!
VIII. Matrimony
IX. The Church of God
X. God's Ten Commandments
XI. Mary — God's Mother, and Our Mother
XII. Catholics Honor the Saints

PART TWO

THINGS CATHOLICS ARE ASKED ABOUT

Chapter

I. Why Catholic Schools?
II. Our Catholic Sisterhoods
III. Catholic Ceremonies
IV. The Sign of the Cross
V. Benediction of the Blessed Sacrament
VI. Forty Hours' Devotion
VII. The Rosary
VIII. The Stations of the Cross
IX. Candles
X. Holy Water
XI. That Red-light in Our Churches
XII. Our Different "Our Father"
XIII. Catholics Call Their Priests "Father"
XIV. An Unmarried Priesthood
XV. The Priest's Prayer-book
XVI. The Last Rites of the Church
XVII. Fish on Fridays!
XVIII. Catholic Church and the United States
XIX. Catholics and Civil Allegiance
XX. Symbols and Monograms

In durable, attractive paper cover: pages 232. Price, 60c. a copy; or five copies for $2.50

THE DOLPHIN PRESS

1722 Arch Street -:- Philadelphia, Pa.

THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. III.—(XCIII).—JULY, 1935.—NO. 1.

SAINT ELIZABETH AND THE ROSES.

Old events have modern meanings;
Only that survives
Of past history which finds kindred
In men's hearts and lives.
—Lowell: *Mahmoud the Image Breaker.*

I.

THE MIRACLE OF THE ROSES is told very concisely in the Marquess of Bute's translation of the Roman Breviary: "One winter-time when she was giving some money to the poor, and was fain her husband should not see her alms, the coins changed into roses."

It might well seem an idle task to discuss to-day a miracle that is said to have occurred many centuries ago. I am nevertheless reminded by the quotation from James Russell Lowell's poem, which I have placed above as a sort of text for the present paper, that old events have modern meanings; and I am accordingly encouraged to discover (if the fates be propitious) something that survives of past history which finds kindred in men's hearts and lives.

At any rate, the Miracle of the Roses was discussed some years ago by a contributor to a popular American monthly magazine, and apparently it did not find favor in his eyes. A much-preoccupied man in those days, I had not read the article in which the criticism of the roses-story appeared, but I found an editorial in a Catholic weekly referring to it, and I gathered two impressions: first, that the contributor to the monthly magazine assigned the miracle to St. Elizabeth of Portugal—an assignment which the editorial in the Catholic weekly derided with vehement

humor, contending that the miracle ought to have been attributed to St. Elizabeth of Hungary, the grand-aunt of the Saint of Portugal; second, that the contributor to the American monthly had accused the Catholic Church, because of this asserted miracle, of putting the stamp of approval on the idea that a lie is not a sin when uttered for some pious purpose.

It seems sufficiently obvious that both of these things—(namely the ascription of the miracle to two different Saints bearing the same name, and the attitude of the Church toward such a miracle)—have something more than " a modern meaning ", and have indeed an always present-day meaning.

II.

For various reasons which will appear later, the present paper purposes to discuss merely the ascription of the miracle to different Saints bearing the same name, Elizabeth.

My interest in the Roses of St. Elizabeth dates back to my boyhood days. It was then (and I suppose still is) the custom in our parish schools to distribute pious pictures at Christmas to the children. For many years I treasured an exceptionally artistic one which represented St. Elizabeth of Hungary with the traditional emblem of the roses falling from an ample store held in her apron. While other emblems—alms, bread, a pitcher, a group of the poor—help us to identify the Saint whose charity toward the poor was so splendidly exercised in her brief lifetime, the surest identification was found in the roses.

This confidence of mine in the historical correctness of the attribution to the Saint of Hungary remained undisturbed until, as a priest, I read the Lessons of her feast in the Breviary under date of 19 November. The roses—her specialized emblem—receive no mention there. Well, not everything of interest, or even of importance, can be crowded within the short lessons of the Breviary, and the omission of one or other detail constitutes an ordinarily unimportant thing called a " negative argument ".

On the other hand, however, a reader of the Breviary does come upon the small detail of the roses in the historical lessons of St Elizabeth of Portugal (feast, 8 July). The short sentence (in the Fifth Lesson) describing the Miracle of the Roses has been quoted above (in the initial paragraph of this paper) from the translation of the Marquess of Bute.

Something resembling a historico-hagiographical puzzle appears to emerge from this conflict of *negative* (in the feast of 19 November) and *positive* (in the feast of 8 July). The puzzle grows more complicated when a reader consults various editions of Alban Butler's *Lives of the Saints.* I have examined two such editions (one apparently a full reprint, another a fairly extensive condensation) without finding any reference to the Miracle of the Roses under either date. While the Breviary briefly describes the miracle under date of 8 July (St. Elizabeth of Portugal) the new edition of Butler's *Lives* under the general editorship of Father Thurston does not refer to the miracle (which the Breviary attributes to the Saint of Portugal) either in the biography as reconstructed by Donald Attwater or in the bibliography constructed by Father Thurston. What might this series of omissions justly imply? that the story, narrative, or legend of the roses is beautiful, indeed, but so far from authentication that it should be dismissed from any consideration?

Another fact which to me seems curious is that *The Catholic Encyclopedia* does not refer to the Miracle of the Roses in its account of St. Elizabeth of Portugal (to whom the Breviary specifically ascribes it), but ends its long article on St. Elizabeth of Hungary with the following statement: " St. Elizabeth is generally represented as a princess graciously giving alms to the wretched poor or as holding roses in her lap; in the latter case she is portrayed either alone or as surprised by her husband, who, according to a legend, which is, however, related of other saints as well,[1] met her unexpectedly as she went secretly on an

[1] Outside of the two Sts. Elizabeth, I do not know of any other person concerning whom the narrative is told with the details of husband and wife as the principal actors. The legend of St. Germaine deals with the girl and her mother-in-law; that of St. Rosaline (better, Roseline or Rossolina), with the girl and her father. Brewer, in his *Dictionary of Miracles*, relates the story in respect of these two latter Saints. The present paper will deduce that the Miracle of the Roses is wrongly attributed to the Saint of Hungary. Curiously enough, Dr. Brewer seems to have been wholly unaware that the miracle had also been ascribed to the Saint of Portugal. It is probable that to her was first ascribed the Miracle of the Roses with good historical support. Born in 1271 (forty years after the death of the Saint of Hungary), there is fair opportunity to make the traditional claim set up for the Saint of Hungary. But—without having studied the details and arguments made for this claim—my opinion is that we can rely upon the accuracy of the Breviary Lessons in this respect. On the other hand, a similar claim could be made for St. Roseline (Rossolina: born in 1263; d., 1329) so far as the substance of the roses-story is concerned. In this latter case, Papebroch comments on the girlhood of St. Roseline: ". . . quid autem et qualiter egerit, ego affirmare non audeo: unum dumtaxat actum accipio ex antiquiori Latina Vita in fragmento quodam MS. servatum repertumque a Chauveto

errand of mercy, and, so the story runs, the bread she was trying to conceal was suddenly turned into roses."

Now it might reasonably be argued that the application of such a legend to the husband of the Saint of Hungary is singularly inept, since he himself was notably kind to the poor, and also approved of all that his saintly wife did to alleviate their wretched lot. Alban Butler declares that he "imitated her charity, devotion, and other virtues: insomuch that he is deservedly styled by historians the Pious Landgrave".

On the other hand, the legend might well apply to the husband of the Saint of Portugal, since King Diniz was of "extremely bad" morals, as the article in *The Catholic Encyclopedia* remarks (under the heading of the Saint of *Portugal*). The author of this latter article does not even mention anywhere the Miracle of the Roses, although the Breviary flatly ascribes it to the Saint of Portugal. The reason why the (different) author of the account given of the Saint of *Hungary* chose to refer to the miracle, is, no doubt, because of the large popular belief that the Miracle of the Roses belongs to the Saint of Hungary.

This popular belief found expression even in the learned Count de Montalembert's *History of St. Elizabeth of Hungary*, etc. It is to this authority that Dr. Brewer, in his *Dictionary of Miracles*, ascribes the following account of the miracle: "Elizabeth of Hungary was very profuse in her alms to the poor; her husband thought her too lavish, and she knew it. One day, when the landgrave was out hunting, Elizabeth and a favorite domestic went to the larder, and filled the skirts of their gowns with bread, eggs, and other food, to distribute to the poor. Just as they came out of the house, the landgrave met them; and astonished to see them so heavily laden, said, 'Heyday, Elizabeth, what have you got here?' 'Only roses', said the landgravine; and opening her lap, behold, it was filled with the most exquisite red and white roses. This was the more surprising, seeing that it was not the season for flowers. The landgrave was amazed, and went up to salute his wife, but stopped short on seeing a luminous cross upon her head. He told her to

his verbis"—and he continues with the story as given in the MS. (*Acta SS.*, II Junii, p. 487, no. 16). The life-dates of St. Germaine (b. 1579, d. 1601), represented in art as holding flowers in her apron, would appear to be rather late in comparison with either of the Sts. Elizabeth.

do what she thought proper, and continued his way to Wartenburg, taking one of the roses with him."

Dr. Brewer adds to this account taken from Montalembert a very long excerpt from the *Schönberg-Cotta Family* which again illustrates the popular ascription of the miracle to the Saint of Hungary; and he comments adversely on the morality of the Saint's declaration about the roses. This comment follows a description of a similar miracle ascribed to St. Rosaline, which may desirably be quoted here:

> *Bread turned to roses in the lap of St. Rosaline* (A. D. 1263-1329). One day the poor, pressed by hunger, crowded round the door of the chateaux of Villeneuve, begging bread. Rosaline, the daughter of the squire, heard them, but her father paid no attention to their importunity. Rosaline went secretly into the larder, and filled her apron full of food to distribute to them, but the squire came across her, and said sharply, " Rosaline, what have you got in your apron? " " Only roses ", said the girl; and opening her apron, it was full of the most magnificent roses. God, to show His approval of her charity, screened her from the anger of her father by a miracle. The squire, ravished by this testimony of God to Rosaline's sanctity, told his servants they were never more to oppose her wishes, but were to give her full liberty to do what she thought proper.

Brewer credits this account to Count H. de Villeneuve-Flayose, *Life of St. Rosaline de Villeneuve,* and refers also to the *Acta Sanctorum,* vol. ii, June 11. His comment follows:

> This is a mere repetition of the tale told of Elizabeth of Hungary (1207-1231) a few years previously. Both are open to the same grave objections. Rosaline knew she was doing wrong, because she told a lie to cover her wrong-doing. That the lie was covered by a " miracle " did not alter its character, though it induced the father to condone the offence.

He was quite unaware that the Roman Breviary tells the story, not of St. Elizabeth of Hungary, but of her namesake and grand-niece, St. Elizabeth of Portugal. This appears still more evident in the fact that he had previously given an account of a miracle of flowers (not, specifically, roses) attributed to the Blessed Germaine Cousin (1579-1601), who lived long after St. Elizabeth of Portugal (1271-1336):

Germana Cousin of Pibrac was a poor shepherdess, but very charitable. She gave so much to the poor, that her mother-in-law felt certain she must rob the larder. One day, in the depth of winter, the mother-in-law fancied she saw Germana hide food in her apron, and ran after her with a stick intent on chastising her severely. Two of the neighbors happened to see her, and followed to screen the shepherd girl from the angry woman, whose dislike to Germana was well known. They joined the woman just as she reached her daughter-in-law, and commanded her to show what she had in her apron. On doing so, the apron was full of nosegays tied in bunches. It was mid-winter, but even in summer-time no such flowers grew in the neighborhood of Pibrac. They all felt convinced the flowers were from Paradise. The incident spread in all directions, and even the hard heart of the mother-in-law was softened. (See the next two articles). —M. L. Veuillot, *Vie de la Bienheureuse Germaine.*

We are not at present concerned with anything but the popular ascription of the " miracle of the roses " to St. Elizabeth of Hungary, and can therefore pass over the moral question raised by Dr. Brewer.

While I hope to discuss in a succeeding paper the question of the " lie " involved in the legend of the roses, it may be interesting to notice how all reference to the " lie " is avoided in an account of the legend given in an editorial I find in *The Catholic Register* of Toronto (22 November, 1934):

November 19 is the feast day of St. Elizabeth of Hungary, a saint who has a strong and peculiar and affectionate interest for Catholics of Toronto and Ontario, as the Patroness of the Saint Elizabeth Visiting Nurses, that select body of accomplished and devoted women who have dedicated their lives to the service of the sick poor. . . .

A beautiful legend depicts her as going in disguise as a poor woman, and under cover of darkness, about the haunts of poverty and distress and bringing from the royal palace comforts and delicacies and dainties to the sick poor, whom she diligently sought out in the lanes and alleys and out-of-the-way places of the royal capital. On one such errand of sweet charity she was followed stealthily by her jealous husband, who, overtaking her on her mission of mercy, rudely tore apart the cloak under which she had concealed the food and medicines she was taking to some haunt of poverty and illness. Instead of the delicacies he had expected to find, the angry prince discovered a fragrant heap of roses nestling against her breast. So smitten with remorse was her husband that, overcome by this miracle of God's love and

protection for his young wife, he fell at her feet, begged her pardon and thenceforth encouraged and aided her in her ministrations of mercy to the afflicted.

Fittingly, then, has she been chosen by our Catholic nurses as their heavenly patroness and protector; for like Elizabeth the ladies of the Saint Elizabeth Visiting Nurses' Association go about the city doing good and bringing comfort and help and happiness into homes of sickness and want. At all hours of day and night their familiar and beloved blue uniform may be seen on our streets. . . .

I have extracted but slightly from an editorial of more than a column-length which discusses the splendid work of the Association in a deservedly and delightfully framed appreciation. But anyone who should read the condensed account of the multiform charities of St. Elizabeth of Portugal, as given in Alban Butler's volume for July, would agree that the beautiful Catholic charity in Toronto might well have chosen the Saint of Portugal, instead of the Saint of Hungary, for a heavenly patroness and protector. There would be an additional reason for such preferential treatment, since the husband of the Saint of Hungary highly approved all of her charities and imitated them, whilst at the same time loving his wife with such a tender devotion that the recently issued life of the Saint by Elizabeth von Schmidt-Pauli was characterized by George N. Shuster as perhaps the most beautiful of all love-stories.

III.

This popular tradition is simply ignored in the Breviary account of the Saint of Hungary, and is in effect contradicted by the account given of the Saint of Portugal.

One way of trying to settle the confused issue was to consult the *Acta Sanctorum* of the Bollandists. The latest volume to which I had access was that of November, Tome III (issued in 1910), covering only the days 5, 6, 7 and 8 of November. Tome II of July, however, deals with St. Elizabeth of Portugal. The very long treatment includes, of course, the valuable *Relatio* made in secret consistory to Pope Urban VIII, 13 January, 1621, on the life, sanctity, process of canonization, and miracles of the Saint of Portugal, who was solemnly canonized by the same Pope four years later (1625). Six miracles performed by the Saint during her lifetime are here described, the sixth being

the Miracle of the Roses. These are followed by descriptions of six miracles due to her intercession after her death. Concerning all of these *selected* miracles, a foreword declares that they were taken from the best-authenticated histories, and were confirmed by witnesses under oath.[2] The full account of the Miracle of the Roses given in the *Relatio* runs as follows:

As the blessed Queen was exceedingly generous to the poor, she often carried in the folds of her dress whatever she was going to give most kindly to them. It chanced that as she was carrying her gifts in this fashion, she was seen by her husband, King Diniz, who happened to meet her in the way. And perhaps easily suspecting what it was that she was thus hiding, not for the purpose of keeping her away from her benefactions but rather that she should act under the authority of her husband and king, he asked what it was that she had in her dress. The Queen, either wishing to hide her charitable intent, or mayhap fearing that she might be forbidden to continue her benefactions, replied: Roses. When, having been ordered by him to do so, she opened the folds of her dress, the gifts intended for distribution to the poor were displayed as fresh roses—a manifest miracle, since it was then the time of year when roses do not grow, namely winter. Upon this marvellous fact is based the custom of some artists in depicting the portrait of this holy Queen as carrying roses in the bosom of her dress.[3]

Here, then, in express terms, we find the statement made concerning the origin of the emblem of the roses employed by artists to distinguish one Saint Elizabeth from another. We may well wonder at this fact when we remember that the Saint of Hungary (born in 1207, died in 1231) passed to her reward forty years before the Saint of Portugal was born (b. 1271, d. 1336). There had been plenty of time for the marvellously

[2] While no such witnesses could testify concerning the Miracle of the Roses, their depositions represent the accuracy demanded in respect of such miracles as could be attested by them. The procedure was by no means a hurried one.

[3] "Ut erat in egenos maxime liberalis beata Regina, in sinu saepe ferebat quae iis benignissime dispensaret. Accidit, ut eam, haec in sinu clam gerentem, vir ipsius Rex Dionysius observaret, qui, forte factus ei fuerat obviam. Et facile, quid rei esset, suspicatus; non ut illam a benefaciendo revocaret sed ut Regis et viri potestate uteretur; interrogavit, quid in sinu portaret. Elisabeth, vel operis boni gloriam dissimulans, vel timens, ne id facere prohiberetur in posterum; Rosas, respondit; ac Dionysii jussu, explicato sinu, opes illae distribuendae pauperibus in recentes rosas commutatae cernuntur, manifesto miraculo; cum ea pars anni ageretur, quae gignendis intempestiva rosis est, hiems videlicet. Ex praeclaro facinore duxit originem illa pictorum consuetudo, sanctae hujus Regina imaginem cum rosis in sinu passim effingendi."

charitable Saint of Hungary to have had painters and illuminators of manuscripts originating the emblem of the roses for her, if there had been any legend of miraculous roses associated with her beautiful charities.

IV.

We have been thinking thus far of painters and of the emblems they employ. What, if anything, can be learned from the pious hymnodists of those early days? When these sang—as they often did—of " St. Elizabeth ", they could be referring only to the Saint of Hungary (canonized in 1235, four years after her death), and not at all to the Saint of Portugal (canonized in 1625, nearly three hundred years after her death). I accordingly consulted the third volume of Mone's *Lateinische Hymnen des Mittelalters,* and found there seven hymns in honor of the Saint of Hungary. One of these contained 96 lines (a most ample allotment of space for including some reference to the roses, if any legend of that kind was then associated with her name), but none of the seven hymns makes any mention of the Miracle of the Roses. These manuscripts date from the thirteenth to the fifteenth century. In his *Thesaurus Hymnologicus,* Daniel adds four more medieval hymns which similarly make no reference to the roses. This complete silence is a very strong testimony against the association of roses with the name of St. Elizabeth of Hungary.

Speaking of hymns, a further interesting and, I think, illuminating fact is that the Roman Breviary allots no special hymns to the Saint of Hungary, although our medieval hymnody is rich enough in celebrating her virtues. But the Breviary does give us two hymns on the Saint of Portugal, both of them composed by the classicist, Pope Urban VIII, who canonized her, and under whose auspices the hymns of the Breviary were revised, and most of them altered, in the interest of classical metre. The two hymns are notably brief, together comprising only seventeen lines (not including the doxologies in honor of the Blessed Trinity). In spite of these narrow limits, however, we find that the second stanza of the hymn at Lauds selects for particular comment the Miracle of the Roses by implication:

Praei, viamque dux salutis indica:
Sequemur. O sit una mens fidelium,
Odor bonus sit omnis actio, *tuis*
Id innuit rosis operta caritas.

In his *Hymns of the Breviary and Missal*, Dom Britt, O.S.B., renders the stanza literally: "Go thou before, and as a guide point out the way of salvation; we will follow: O may there be but one mind among the faithful, may every action be a good odor! The charity concealed by thy roses betokens this." And he comments as follows: "St. Elizabeth was very charitable to the poor, and like a true Saint she always endeavored to conceal her charitable deeds from the eyes of men. The Breviary thus records the miracle of the roses referred to in this stanza: 'In the depth of winter she changed the money she was going to distribute to the poor into roses to conceal it from the king'."

The theme of charity, thus indicated by the roses, is carried even into the doxology which immediately follows the above-quoted stanza:

Beata caritas, in arce siderum
Potens locare nos per omne saeculum:
Patrique Filioque summa gloria,
Tibique laus perennis alme Spiritus.

Father Caswall, the convert, rendered the two stanzas with beautiful fidelity to their theme of charity:

Guide us; and fill our days with perfume sweet
Of loving word and deed;
So teaches us thy beauteous charity,
By fragrant roses hid.

O charity! what power is thine! by thee
Above the stars we soar;
In thee be purest praise to Father, Son
And Spirit evermore.

From all this [4] we can, I think, fairly conclude that the ascription to the Saint of Portugal by the contributor to the monthly magazine was correct, and that the editorial in the Catholic

[4] The silence of the medieval hymnodists seems to be as profound in the case of St. Rosaline (1263-1329), referred to in footnote 1 above, as in that of St. Elizabeth of Hungary. So far as medieval hymns are concerned, the legend had no existence,

weekly ridiculing that ascription was too hastily written. It may not be amiss to have written the present paper, since any one of us may, like the editorialist to whom I have alluded (without knowing who he was), follow a mistaken tradition which *The Catholic Encyclopedia* failed to correct when treating of the two Saints Elizabeth. It may be desirable to " keep the record straight ".[5]

H. T. HENRY

The Catholic University of America.

apparently, in reference to these two Saints, from the thirteenth to the fifteenth century. Originating, as the *Relatio* quoted above remarks, with the Saint of Portugal as the subject of the roses-story, its ascription to other Saints may have been due to various causes. The name of Rossalina, or Roseline (or Rosaline) may have attracted the legend to her. The name of Elizabeth, common to the Saints of Hungary and Portugal, could have caused a misapprehension somewhat similar to that of a learned priest who appears to have confused the names of St. Teresa of Jesus (or of Avila, as she is more commonly styled) and St. Teresa of the Child Jesus (or of Lisieux, as she is more commonly styled), and declared that St. Teresa of Jesus is represented in art as wearning a crown of roses.

[5] By keeping " the record straight ", I mean, of course, sticking to the " official " record as illustrated in the assignment (by the Roman Breviary) of the Miracle of the Roses, not to the Saint of Hungary, but to her namesake of Portugal. I have not been able to consult the 65th volume of the *Acta* SS., issued in 1926, but I assume that, since it brings the record down only to 10 November, we must still wait for some years before the volume dealing with the Saint of Hungary appears. It is permissible to hope that when this volume is issued, some critical account will be given in it of the disputed ascription (that is, to Elizabeth of Hungary or to Elizabeth of Portugal), and some effort will be made to clear up the knotty question. In the meantime, it might be interesting for scholars to open the question anew for discussion and for a possible agreed verdict. Meanwhile, I have not been contending that the Miracle of the Roses really occurred. That is quite another matter for discussion.

THE CHURCH AND THE THEATRE.

II.

IN OUR INVESTIGATION of ecclesiastical prohibitions relating to theatrical matters of a later date on the continent, we face a vastly different background from that of paganism. Christianity has now an undisputed prominence and hence much that is purely pagan has disappeared. Traces of the old amusements could, however, be found. Animal baiting still flourished among the kings of France,[1] strolling players, the pagan dance and the minstrel entertainer continue to play prominent rôles in all these nations. A striking exception occurs, however, between the theatrical development of the countries now under consideration and those of pagan times. The early centuries had witnessed the lack of interest and the final extinction of the literary drama, whereas now, after the disappearance of the religious plays peculiar to each of these nations during the Middle Ages, there is developed in each a dramatic lore that deserves well the epithet " classic ". This new dramatic enthusiasm is largely the result of the Renaissance. If ever in the history of the Church the time was opportune for a vigorous stand on theatrical matters it was at that period, but we have no legislation against the classic drama or against the theatre *per se*. Let us take up the prohibitions peculiar to each continental nation, Germany, Spain, Italy, France. Since the text of the references would extend the article beyond limits, it is not given.

GERMANY.

A glimpse at the background of German literature reveals that Germany, like France and Italy, had its youthful days of dramatic experiment. Its earliest literature is oral, treating of mythological themes and stories of heroic conflict. The " Hildebrandslied," a fragment of a lay from the end of the eighth century, is a popular epic of many generations before. More complete is the epic " Nibelungenlied " of the thirteenth century. There are a number of Old Saxon and Frankish religious lyrics which date back to the ninth century. The early part

[1] Lacroix, Paul, *Manners, Customs, and Dress during the Middle Ages and during the Renaissance Period*, London, 1876, p. 219.

of the thirteenth century is the date for the appearance of religious legends, secular romances and the court epic. It is the century too of the minnesingers at their best and their minnesong—a love song whose early form is modeled on the Provençal or French type. Later, when the middle classes began to assert themselves, and when life took on more realism and less of the romantic courtly ways, the minnesingers are supplanted by the meistersingers. German drama had its inception in the Latin religious play.[2] The "Fastnachtsspiel," or Shrovetide play, had become popular by the fifteenth century. From Freisingen in the eleventh century came the oldest extant plays and they belong to the Christmas cycle. Unlike the plays of France and England the plays of Germany do not exhibit a great development. Their secularization (i. e. the Tegernsee play of "Antichrist," c. 1160) was brought about by traveling scholars. The earliest Easter-play of Germany (only a fragment) belongs to the thirteenth century and comes from Muri, Switzerland. In the fourteenth and fifteenth centuries the religious drama became more flourishing and attempts were made by Eger and Kuenzelsau, in their Corpus Christi plays, to represent sacred history in its entirety after the manner of the English cycles. In Eisenach in 1322 a dramatization of a New Testament parable, the "Play of the Wise and Foolish Virgins," was performed.[3] Religious unrest brought these medieval exhibitions to an end. Plays continued of course, but the Reformation put an end to the religious plays and gave them thereafter a polemical aim. In the middle of the fifteenth century Hans Sachs, while not a genius, was writing his many tragedies and comedies —208 in all. German drama as represented by Lessing, Schiller or Goethe comes in for no indictment by the councils, a point significant, it seems to me, of the utter unconcern of the Church with the later development of the German theatre.

The ecclesiastical legislation against theatrical conditions in Germany is almost as meagre as that which we later discover directed against theatrical productions in Spain. H. Hoffmann in writing of the religious plays in Germany states that these dramatic themes did not always maintain their innocent sim-

[2] Richardson and Owen, *Literature of the World*, Boston, 1922, p. 262.

[3] Cf. article on Miracle Plays and Mysteries — Arthur F. J. Remy, *Cath. Ency.*, vol. X, p. 350.

plicity.[4] They gradually developed into worldly amusements in spite of papal and episcopal admonitions in the thirteenth and fourteenth centuries. The prohibitions of popes and bishops were aimed at these religious plays, declares Gervinus. There were, however, prohibitions against scenic amusements long before these plays had originated.[5] Harzheim and Heineccius give the following prohibitions in Latin. The first reads: If any one among the actors clothes himself in a priestly or monkish garb or in the garb of a religious woman of whatever rank, he shall be punished corporally and sent into exile. The second relates to priests or clerics at spectacles in the theatres. They should not be present at these but should leave before the musicians enter. Here we have an echo of the legislation of pagan times and hardly an attack, as Dr. Wilken himself avers,[6] on the religious plays of Germany.

A papal ruling of 1210 given by Wilken from Boehmers (*Corp. Jr. Can.* II), and Synodal decrees from Trier (1227); Utrecht (1293) and Worms (1316) complete his contributions to this phase of this essay.[7] The papal ruling is as follows: Theatrical pastimes take place in the churches, and not only spectacles for the purposes of mockery are there shown, but even the showing of masks. In truth, even on some feast days priests, deacons and subdeacons presume to enact the mockeries of these excesses. We order that inasmuch as the decorum of the Church has been destroyed through this baseness, that you take care to throw out of your churches this disturbing (or rather corrupting) custom of derision.[8] Wilken thinks, and rightly so I believe, that this order is intended more for Italy and France since the feast of the Fool and the Ass was not found in Germany.[9]

It is too much to claim for Germany, however, that there were no abuses of a theatrical type practised in their churches. A canon from the Council of Salzburg in 1274 speaks of the great faults and grave dangers which sometimes attended the

[4] Wilken, E., *Geschichte der Geistlichen Spiele in Deutschland*, Goettingen, 1872, p. 251.

[5] *Ibid.*

[6] *Ibid.*, p. 252 sq.

[7] *Ibid.*, p. 253-254.

[8] *Ibid.*, p. 253, 254.

[9] *Ibid.*

observance of the feast of the Boy Bishop. It forbade these plays to be performed by ecclesiastics in the churches, unless perchance by boys under sixteen years of age. At such times too the older persons are not to meddle with the productions or even to be present at them.[10] The early prohibitions of the Church in France against the *Goliardi* (itinerant scholars and often disfrocked clerks) are reënacted in 1310 by a German council at Salzburg. It refers to the constitutions of Boniface and declares that all clerics who made themselves " joculatores or goliardi " or buffoons, and who exercise that disgraceful " art ", will, if they do not put a stop to it after sufficient warnings, be deprived of all ecclesiastical privileges.[11] This is of course no proof that such annoyances were prevalent in Germany, but it may well be a warning of the bishops to the clergy of their nation against these abuses which were then prevalent in France. I am led to believe this as fairly certain because of the silence on such matters of authors who have written about Germany.

The decree from Trier in 1227 forbids priests to have theatrical plays and other indecorous pastimes in the churches; that of Utrecht forbids pastimes, theatrical spectacles, and the showing of masks to be performed in the churches and cemeteries; [12] the decree from the Diet of Worms in 1316 speaks of the *ludi theatrales* and masks which take place in the church. Clerics are not to be present at spectacles and displays, nor should they give gifts to entertainers.[13] This last decree Wilken thinks is meant for Poland and not Germany.[14]

The nature of these condemned plays—fallen from their first religious intent—which were performed in the churches is difficult to determine fully. What we do know is that they swiftly became inappropriate for exhibitions within the church doors. This much is clear, if not from the words themselves, at least from the context. Here again it is the abuse of a good thing and not the thing itself that meets with censure. The most direct legislation relative to theatrical matters that has been

[10] C. Saltzburgense, 1274, Can. 17. Labbe, t. XI, part 1, col. 1004.

[11] C. Saltzburgense, 1310, Can. 3. Labbe, col. 1516, to. XI, part 2.

[12] Taken from Harzheim III, p. 529; Wilken, p. 253.

[13] *Ibid.*, p. 254.

[14] *Geschichte*, etc., p. 253.

obtainable, comes from the First Council of Cologne in 1536 and from a second council of the same name in 1549. The former states that theatrical pastimes and satirical masques (*larvae*) were brought into the churches, and because of that bad example, it became necessary at this point that this most offensive abuse be abolished by canonical legislation over which, continues the canon, we now rejoice that this disorder has been thrown out, as we hope, from our diocese.[15] The latter council declares that certain actors of comedies, not content with the stage and the theatres, have even come into the convents, where by profane, amatory and worldly gestures they excite the virgins to pleasure. Which spectacles, *even if* they exhibited pious and sacred stories, do little good; aye, they can even leave much evil in the minds of these holy women who gaze at and admire the external gestures without understanding the words. Therefore we hinder and prohibit after this the admission of comedies into convents and we forbid virgins to witness comedies.[16]

Here the concern of the canonist is evidently one of asceticism. Any disturbing element, even a pious play, is forbidden because of the possibilities of spiritual unrest that it may cause or bring to those dedicated to the religious life. There is an interesting excerpt from Pez [17] of the sentiments of St. Wilburgis on this matter. On the evening of Easter day when a Paschal play was presented in the monastery by the people, and not by the clergy, she could not be corporally present and because of that fact she began to desire that the Lord would give her some grace of special consolation through the joys of His resurrection.[18]

With the following observations I bring to a close the ecclesiastical legislation as found relative to Germany. Douhet gives canon 10 of the "Deuxième concile de Trêves" as matter apropos of the sentiments of the Church on the theatre and gives this short excerpt of the canon, "Si quelqu'un, clerc ou laïque, aux dites fêtes, se livre à des danses, des jeux, nous ordonnons qu'il soit puni par les officialités." [19] The whole

[15] Labbe, col. 516, t. 14.

[16] Labbe, col. 659, t. 14.

[17] Scr. rer. Austr. II, col. 268.

[18] Wilken, *Geschichte*, etc., p. 256.

[19] *Dictionnaire des Mystères*, col. 28-29.

article as it is found in Labbe treats of the observances of feast days and ferials etc., and adds that if any one, cleric or lay person, on the aforementioned days gives himself up rashly and fearlessly to business, whether private or public, or to dances (*choreis*) or to drinking parties, and pastimes (*ludis*) or to immodest levity, he is ordered to be punished by Church officials, and if there is need of it, to employ the civil power to put a stop to it. *Ludi* in this instance may very well mean dice-playing, and not theatrical pastimes. When the theatre is understood, very frequently the canonist uses the word *theatrales*. The only theatrical element here is the word *choreis* which, from the context, may well be interpreted as an immoral dance.[20] The constitutions for the reform of the German clergy forbid public taverns, etc., and add that, dances, *spectacula* and public banquets are forbidden, lest on account of their luxury and wantonness they bring the name of ecclesiastics into disrepute.[21]

SPAIN.

The close relationship which existed between the ritual of the Spanish Church and that of other countries of Western Europe, especially with France, brought about, we may assume, a religious drama similar to that in Germany, Italy, England and France. Material is lacking which would satisfactorily explain these early plays of Spain. This is, however, not our special concern. Crawford states that *Siete Partidas* (1256-1263) affords " valuable information concerning religious plays in Spain about the middle of the thirteenth century ",[22] but later affirms that " the religious drama during the two hundred years that followed upon the *Siete Partidas* is shrouded in almost complete obscurity. Not a single Castilian play is known to have been composed during these two centuries that witnessed the unfolding and culmination of the English miracle plays and the French *miracles* and *mystères*. Furthermore, even the few allusions to dramatic performances during that period that have been discovered, refer almost entirely to Catalan and Valencian

[20] *C. Treverense II, 1549.* Labbe, col. 713, t. 14.

[21] *Constit. ad Cleri. Germaniae Reform, 1524, Can. 3.* Labbe, col. 417, t. 14.

[22] Crawford, J. P. W., *Spanish Drama before Lope de Vega*, Philadelphia, 1922, p. 11.

territory ".[23] Many centuries before the era of the religious plays, St. Isidore of Seville had, according to Baumgartner, condemned in no mincing way, the Spanish theatre.[24] The context, however, shows conclusively that he aimed at the immorality of paganism which seems to have flourished also in the Spanish theatres.

I have been able to locate but few references among the church councils of Spain relative to theatrical matters. Crawford gives no references to canons for the remark that " Church councils and cathedral chapters protested time and again against the *ludi theatrales, larvae, monstra, turpia carmina* and *derisorii sermones* but the inferior clergy cheerfully risked a fine for the pleasure of conducting the services once during the year, and the onlookers crowded the churches to see the fun." [25] The author may have had in mind the similar prohibitions of other church councils as applying to Spain. A very interesting document, showing, it seems to me, a more sympathetic toleration and discrimination than any we have so far seen comes from the Council of Toledo, held in the year 1473 under Pope Sixtus IV. It is concerned with the sacredness of the church, etc., and the disgrace to it which often results from exhibitions therein. Briefly, it tells of how in metropolitan churches, in cathedrals and in other churches the custom has developed, namely, that on the feasts of the Nativity, and of Saints Stephen and John, and of the Holy Innocents and on other certain feast days, theatrical plays, masks and other entertainments were introduced into the churches while the holy services were being conducted. These are prohibited because they disturb the Divine Office and make the congregation indevout. And then comes the significant statement: *We do not intend by this to forbid honest and devout representations which stir the people to devotion on the above mentioned and other days.*[26]

An important decree of the Council of Toledo of 1566 condemns again the abuses which took place in the churches on Holy Innocents' Day. The churches became public theatres, much to the disgrace of the clergy and the Divine Majesty. In

[23] *Ibid.*

[24] *Geschichte der Weltlitteratur*, A. Baumgartner, p. 244.

[25] Crawford, p. 15 sq.

[26] *C. Toletanum, 1473.* Labbe, col. 1460, part of IX to XIII.

the monasteries too and cathedral churches the observance of the Boy Bishop feast is condemned.[27] A provincial council of Toledo many years later (1582) has the following decree which declares that comedies, tragedies, even on sacred themes, and whatever plays of actors, also charms and dances, which they call *danzas* are not permitted within the temple while divine services are being celebrated, since we have learnt from experience that the people who come to these sacred temples and places especially for piety, are corrupted by the showing and hearing of these things and by the promiscuous crowds.[28]

Italy.

Italy turned to the religious drama after the heathen *spectacula* had been suppressed. The early unwritten plays, exhibited, one may assume, in dumb show, gradually gave rise to the miracle play, which became known as the *Rappresentazione Sacra*. In Florence in the latter part of the fifteenth century the Abraham and Isaac (1449) play of Feo Belcari became exceedingly popular.[29] The staple subjects of the Italian miracle plays were the familiar ecclesiastical legends of Saint Agnes, Saint Cecilia, etc.[30] The evidence of the prohibitions before us is concerned with the rude popular religious play of Italy which began in all earnestness but because of the insatiable desires for amusement gathered up elements evidently not in accord with the lofty theme. Between 1500 and 1734 more than five thousand plays were written in Italy.[31] Whether these were on religious or classical subjects I do not know but the fact is significant as showing how keenly alive to dramatic interests the people of those days were.

In the ecclesiastical prohibitions regarding theatrical matters in Italy one can trace with some sureness the medieval drama. They are rich in detail and frequent enough to form an almost uninterrupted tradition from the thirteenth century down to the nineteenth. The canons are self-explanatory. An early decree from the Council of Ravenna (1286) attacks the custom

[27] Labbe, t. XV, col. 764, c. d. e.

[28] Mansi, col. 178, t. 36bis.

[29] Garnett, Richard, *Italian Literature*, London, MCMXI, p. 226.

[30] *Ibid.*

[31] *Ibid.*, p. 224.

of exchanging entertainers between the clergy and laity. It became an abuse, an abuse hurtful, states the decree, to the souls of the clergy, and hence forbidden. The law here is rather strict since it forbids the clergy to give food to these " jaculatores et histriones." The frequent introduction of theatrical exhibitions in churches and cemeteries is forbidden, and under grave penalties, in 1435. The law is informing, for we become acquainted with the type of play which is being performed. I believe it is a safe inference to apply the phrase—*quod multis in locis frequentabatur*—to many churches in Italy as well as in France in view of subsequent prohibitions relating to Italy.

The councils were struggling against the disorders which resulted from permitting these religious plays full scope in the churches. The struggle is an interesting one. One council points out the injury to God and to religion which is consequent upon the showing of these plays in churches; another describes how the play, simon-pure in its origin, is now sadly degraded; one council falls short of condemning the plays utterly by insisting that written permission be obtained from the bishop before they can be produced, while still another warns scholars to teach the masterpieces to the folk, especially those plays which excite devotion.

The Council of Florence in 1517 declares that not the least insult to God and His orthodox religion is the ruinous foolhardiness of some who seek themes for jokes and laughter in the Sacraments and in matters of faith. Being solicitous for the honor of the Christian religion, the synod condemns all who in any way associate the names of sacred things or of the divine law with jocose and ridiculous matters.[32] The clergy in 1565 by the Council of Milan were cautioned not to give or behold private or public dances—or fables, comedies, or sword plays or any inane and profane spectacles.[33] This appears to be a warning which was prompted by the loose character of the religious plays of the time.

In 1567 the Council of Manfredonia under the caption " Concerning the Representations of Sacred Action " gives us the first definite information for the prohibitions of the religious medieval play. It reads: When this holy synod adverted to

[32] See Mansi, col. 238, t. 35.

[33] See Labbe, t. XV, col. 276.

the use of the representations of our Lord's Passion and of the manner of relating the lives of the saints and martyrs—representations at first most piously introduced but on account of the evil of men becoming an occasion for laughter to some and a scandal to others rather than an occasion for devotion and piety —this synod then decreed that in the churches and also in every private place representations of this sort must end.[34]

A few years later, in 1579, the council of Consentia decrees that: The pious custom of the faithful of representing the venerable passion of our Lord and the glorious warfare of the martyrs, has by the malice of men been degraded, so that representations of this kind are times of joy, more often for laughter and scandal than of enkindling piety and tears, and are accustomed to disturb those standing by; on that account we prohibit in sacred or profane places, publicly or privately plays to be acted or represented without special permission of the bishops, who will judge whether they are conducive to piety or religion and will legislate in these matters according to their prudence.[35]

The information about the Italian religious play, its degradation, and the attitude of the canonists now becomes more abundant. In 1574, five years before the decree just cited, we have notable legislation from the provincial council of Genoa. It warns the clergy about playing masks, farces, comedies and tragedies,[36] and declares later on that representations showing the sorrowful history of our Lord's Passion, and the admirable actions of saints which are shown in the theatre before the eyes and ears of men, and which antiquity has introduced for the purpose of stirring up the minds by the aid of the senses, are, because of the malice and iniquity of our day turned into bad uses, so that from them laughter instead of tears, and base desires instead of pious affections, are excited. Lest the affair become more and more disgraceful the present synod prohibits these both in sacred and profane places, unless the cause is fully known and permission in writing is obtained from the bishop.[37]

[34] See Mansi, col. 888, t. 35.
[35] See Mansi, col. 916, t. 35.
[36] See Mansi, col. 587, t. 36bis.
[37] Mansi, p. 595, part 3, t. 36.

Just what is intended here by the word "larvas" in the original, is none too clear. I have translated it by "masks". Such entertainment existed at that time. In 1506 a pastoral masque was written by Castiglione for the amusement of the court of Urbino and from this time on it became popular, developing, as Garnett relates, "into a real pastoral drama by Beccari in 1554".[38] In its inchoate form it may well have found entrance in dumb show into the churches.

From the council of Salerno in 1596 we have prohibitions against religious dances, theatrical pastimes on feast days or at least during the time when divine offices are being celebrated.[39] The same council also speaks at length of the abuse of the religious play when it declares that, although in former times, piously and in a holy manner, the piety and devotion of Christian men introduced the custom of representing to the people the salutary Passion of Christ the Lord, and the glorious combats of martyrs, and the holy deeds of others, nevertheless by the influence of the devil, these plays have become so degraded that scandals arise from them. Therefore the provincial synod prohibits entirely the Passion of our Lord to be represented in a tragic manner both in profane and sacred places, but that matter is to be related by a preacher gravely and learnedly, so that the auditors may be moved to tears and piety. Plays of martyrs and the actions of saints, likewise, may not be acted They are forbidden without the permission, obtained in writing, of the local bishop.[40]

Fourteen years before the legislation just quoted there is to be found the most remarkable decree from the second council of Ravenna (1582). So unusual is it that I give it special emphasis. It is concerned with the teaching of sacred doctrine and declares that scholars should take care, according to the statutes of the Lateran Council, *that they teach on feast days the literary plays of the masters which pertain to religion and good morals and which urge the people to Masses on the aforesaid days and to other divine offices and exercises of Christian doctrine.*[41]

[38] Garnett, *Italian Literature*, p. 233.

[39] Mansi, col. 978, t. 35, cap. VIII.

[40] Mansi, col. 970, cap. II, t. 35.

[41] Mansi, vol. 36bis, p. 823.

Another link in the chain of evidence for theatrical legislation in Italy comes to us from the provincial council of Naples in 1699. Two important decisions are from the same council. The first states that all ludicrous representations, especially dances of girls and boys exhibiting various mysteries, must be removed from processions under pain of interdict of the churches or oratories.[42] And the second: let no one dare to exhibit theatrical plays, foolish masks, and any other kind of public nonsense neither on feast days before vespers, nor at all during the time of Lent, nor near churches: actors doing the contrary shall be excommunicated by the bishops.[43]

The following pronouncements of canonists bring the present investigation to an end. In 1703 the council of Alba declares that pastimes (*ludi*) and worldly songs (*cantus non sacri*) should not be admitted at the feasts of the Church.[44] Here *ludi* might well stand for *ludi theatrales*. In 1850 the bishop forbade public theatres, dances, games of chance, masks and all occasions which furnish an opportunity for sinning to priests and monks.[45] In 1855 just a few years before the Vatican Council we have the decree from Ravenna which speaks thus: We strictly forbid the opening of theatres and the acting of comedies there and other scenes, and the passion of Christ, not only in Lent, Advent and Fridays during the year but even on the vigils of special solemnity, such as Pentecost, All Saints', the Assumption, Saints Peter & Paul and the primary patrons of each city and diocese. As regards other public spectacles and delights, the bishops will judge in each case whether they are able to permit them or not, and especially the days and the hours.[46]

France.

In the twenty-five excerpts from canon law which I have cited as putatively applicable to theatrical conditions in France there is to be found much legislation that is irrelevant. I have inserted this, along with more relative laws, because Douhet

[42] Mansi, col. 735, Cap. III, t. 36ter.

[43] Mansi, col. 738, t. 36ter.

[44] Mansi, col. 1414, t. 35.

[45] Congregatio Panormitana Episcoporum Siciliae, 9 June, 1850; Mansi, col. 888, t. XLIII, par. 7 under Caput I.

[46] Mansi, col. 226, t. 47.

gives them in his list as points apropos of the sentiment of the Church on the theatres. The legislation here resembles almost in detail the prohibitions relative to Italy, Germany and Spain. The conspicuous presence, however, of the feasts of the Ass and the Boy Bishop and also the feast of the Fools in the churches of France makes us sure of what many of the prohibitions aim at when they speak of the abuses and ridicule in the churches. To what extent these occasions of license are discoverable in other parts of Europe is not made clear by the prohibitions. That they did exist in some form seems evident from the laws already quoted.

Buffoonery, ridicule and blasphemy marked the observance of these feasts. Pure comedy or tragedy appears to have been unknown. "The Middle Ages," write the joint authors of a recent history of French Literature, "had lost the distinction between tragedy and comedy as applied to the theatre, and while pure comedy forms were plentiful, being found, for example, in the *farce* and the *sottie*, these have no connexion with the literary comedy of antiquity".[47] Whatever dramatic elements, if any, are to be found among these celebrations they must have been swept aside by the general hilarity of those days. The Saturnalia of pagan days, that feast whereon authority was given for a brief time to some lowly character, appears under newer surroundings. These French celebrations mark a return to the freedom and extravagances of paganism. The "joculatores" or jongleurs find condemnation too in these canons, but since it is none too certain that these descendants of the Roman *mimi* gave rise to a new drama, we need not attach importance to the strictures regarding them.

Father Herbert Thurston relates that "the continuance of the celebration of the feast of Fools was finally forbidden under the very severest penalties by the Council of Basle in 1435, and that this condemnation was supported by a strongly-worded document issued by the theological faculty of the University of Paris in 1444, as well as by numerous decrees of various provincial councils. In this way it seems that the abuse had practically disappeared before the time of the Council of Trent".[48]

[47] *A History of French Literature*, William A. Nitze and E. Preston Dargan, New York, 1922, p. 67.

[48] Fools, Feast of, Herbert Thurston, *Cath. Ency.*, vol. VI.

Our canons relating to theatrical matters begin in the early Middle Ages and extend far beyond this time.

T. Lodge's remark that: " Againe in stage plaies to make use of Hystoricall Scripture, I hold it with the Legists odius, and as the Council of Trent did Sess. 4 Fin., I condemn it "; [49] cannot be substantiated by the documents on the Council of Trent. I have gone to some length to ascertain what this great council of reform has enacted by way of legislation against stage plays or the theatre and have found literally nothing. Convening under Paul III in 1545, continued under Julius III, and concluding under Pius IV in 1563, the time was opportune and sufficient for this council to legislate against these matters if it saw fit, but it did not. The religious plays of the early Breviaries and Missals disappeared under the reform of the Roman Missal accomplished by Pius V. No mention is made in his Bull *Quo primum* of such plays as Karl Young indicates existed in the earlier Missals.[50] In the diaries of Angelus Massarelli, Bishop of Telesia and Secretary of the Council of Trent, there are recorded a number of ecclesiastical opinions regarding the need of reform in the Missal and Breviary, but no specific mention of *ludi* or *ludi theatrales* occurs. Pius V writes of " purging " of the Breviary and also of the restoration of the Missal to its " pristine glory ".[51] The plays which were local and which had found lodgment in occasional Missals were done away with by Pius V in an effort at uniformity of liturgical worship.

The legislation before us may well take the disjunctive categories—relevant and irrelevant. And in the first we may list the following enactments. Actors are forbidden in monasteries, for the reason, the context indicates, of their dishonest characters—*personas turpes et inhonestas, vel histriones.*[52] We are not surprised that the feasts of the Boy Bishop and of Fools,

[49] " Wits' Miserie " (Hunterian Club Reprint), T. Lodge, p. 46.

[50] See " Officium Pastorum " etc., " Ordo Rachaelis ", Madison, 1919, *Some Texts of Liturgical Plays* by Karl Young. For a " Variety of Missals ", see article on Missal, p. 356, vol. X, *Cath. Ency.*

[51] . . . " Breviario Castigato " etc. . . . " ad pristinam missale ipsum sanctorum Patrum normam ac ritum restituerunt." The Bull *Quo Primum* is to be found in every Roman Missal from the time of the Council of Trent. For references on this matter, see vols. 1, 2, 5 and 9, and pp. 503, 506, 507; 794 (footnote); p. 262 (note 8); and p. 1, 1106 respectively of *Angeli Massarelli De Concilio Tridentino Diarium.*

[52] Labbe, col. 276, vol. 23.

masks, and theatrical jokes are forbidden in the churches because these places, observes the canon, ought to be houses of prayer. The Holy Synod detesting these frequent abuses establishes and orders that bishops, as well as deacons and rectors, under pain of suspension of all ecclesiastical goods for the space of three months, put an end to these celebrations.[53] It must be declared that those plays are noxious which experience shows bring disgrace to the churches and injury to souls. They are played indecently, and disturb divine services and even bring physical injury to the body.[54]

A long list of similar decrees follows, going back to the year 1609. Masques, theatrical jokes, dances are forbidden in the churches, declares the Council of Soissons in 1397.[55] In 1485 almost the same list is included by the Council of Sens but instead of " joci " it has *ludos theatrales.* A very interesting reservation is made and one which discriminates between the plays given on Holy Innocents' and plays of the pious theme in particular. It reads—*but if out of memory for the feast and veneration of God and His saints something according to the customs of the Church on Christmas or Easter (is desirable) then it seems it may be done—videantur faciendum.—Yet this must take place with decorum and peace, without prolongation, hindrance or lessening of the service and without mask and disgrace of countenance—and with special permission of the bishop and the good will of the priests of the church.* As however these insolences of the plays, especially on Holy Innocents ' are prohibited by statutes in our other provinces and which prohibitions we again renew, they must be entirely avoided.[56]

In 1528 a special admonition is given clerics against the theatres by the Council of Sens. It is purely disciplinary and gives no special insight into the character of these forbidden entertainments. They should not be present at the theatre as actors and they should not act vernacular comedies. To thus make a show of their bodies in public or private is indecorous and detracts much from the clerical order.[57] Actors are re-

[53] Labbe, col. 108, vol. 29 at the end of Sessio 21.

[54] Labbe, col. 1354, vol. XIII.

[55] Labbe, col. 1397, vol. XIII,

[56] Caput III, col. 1728, vol. XIII.

[57] Labbe, col. 474 & 5, t. 14.

ferred to by the Provincial Council of Narbonne in 1551 as exercising ludicrous arts,[58] and reasons for the coldness of men toward religion are given. Abuses, contempt for religion and a general disorder in the churches and cemeteries are touched on as motives for the ecclesiastical censures.[59] Scandal, growing scandal, which savors of paganism rather than Christian modesty is the result of these celebrations on feast days which grew up under the pretext of honest recreation, declares the Council of Cambrai in 1565.[60] Again in 1581 the theatrical or ridiculous practices, *theatralia aut ridicula* of the Feast of the Holy Innocents are condemned by the Council of Rouen. Two years later (1583) theatrical plays accustomed to be exhibited under pretext of tradition and other childish foolishness by which the honesty and sanctity of the Church on the feasts of Christ and His Saints are injured, are forbidden by the Council of Rheims.[61] The same year comedies, scenic or theatrical plays, and other irreligious spectacles of the same kind—*comoedias, ludos scenicos vel theatrales, & alia ejus generis irreligiosa spectacula*—are forbidden under severe censure by the Council of Tours.[62] Masks and theatrical plays—*larvas, & theatrales ludos* are placed under the ban by the Council of Bourges in 1584 (?) [63] Comedies have the rank of profane spectacles—*comoediis, aliisve profanis spectaculis*—and are forbidden by a Council of Avignon in 1594 [64] and in 1609 the Council of Narbonne gives the final condemnation to plays, masks, comedies, dramas (*fabulae*) or ludicrous displays shown by actors.[65] A provincial council of Paris in 1849 while it forbids other disorders does not mention any of the abuses which we have been investigating. The other prohibitions had been, apparently, sufficient to check the evils growing out of these strange religious celebrations.

It is quite apparent from the brief analysis of the preceding legislation relative to theatrical matters that there is nothing against drama. The closest we come to it is in the use of the

[58] Labbe, col. 14, 26, t. 15.

[59] *Ibid.*, cans. 46 and 47.

[60] Labbe, col. 160, Caput XI.

[61] *C. Rhemense*, 1583, Can. 6, not V as Douhet. Labbe, col. 889, t. 15.

[62] *C. Turonense* (Tours), 1583. Vol. 1019, t. 15.

[63] *C. Bituricense* (Bourges), 1584 ?), Can. VI. Labbe, col. 1076, t. 15.

[64] *C. Avenionense*, 1594, Can. 32. Labbe, col. 1454, t. 15.

[65] *C. Narbonense*, 1609, Caput XLI. Labbe, col. 1616, t. 15.

word *fabula,* which I have translated elsewhere by the word fable, but which might well stand for a dramatic plot. Yet the context in each case where the word *fabula* is used is telling enough. It is joined with other prohibitions which are concerned with preventing the ludicrous celebrations held in the churches. It would be far too diverting to explain the extravagance and burlesque of which these church plays were guilty. Chambers and other authors give ample proof of the unseemly character of these theatrical matters which justly met with the severest strictures. Spectacles, dances both in churches and cemeteries and other disorders find disapproval by many councils.[66] Goliardi are condemned [67] and a curious abuse of liturgy in which actors took part is censured.[68]

MATTHEW A. COYLE, C.S.C.

Portland, Oregon.

[66] Labbe, col. 681, 781, vol. 22.
[67] Labbe, col. 237, vol. 23.
[68] Labbe, col. 9, vol. 26.

FATHER COUGHLIN AND CANON LAW.

IN WRITING these lines I do not wish or intend to constitute myself a censor or critic of the statements and actions of a fellow-priest. The writer believes that the zeal, motives and sincerity of the Rev. Charles E. Coughlin, of the Diocese of Detroit, cannot be questioned. The sole purpose of these lines is the hope that an open exchange of opinion may serve to clarify the canonical principles governing the legality or illegality of the sermons, statements and activities of " the radio-priest ".

Before coming directly to the canonical principle involved, it is well to point out that Father Coughlin attempts to justify and defend his activity on the ground that he, as a citizen, has the same freedom as any other citizen, and that he has the same right to discuss publicly, national personalities and policies and platforms as any doctor, lawyer, soldier or citizen of any other profession.

This argument is fallacious. Father Coughlin's freedom has been limited directly and expressly, not by civil law it is true, but by canon law. Just as there is canon law to limit the freedom of a priest-citizen to engage in the practice of medicine or law or business, so there is canon law to limit the freedom of a priest-citizen to engage in political activity. And the basis of these express limitations of the right of clerics to mix in matters of themselves good is that, despite their goodness and praiseworthiness in a layman, they are not becoming the dignity and mission of the priesthood.

Father Coughlin also attempts to justify his activity by the argument that he is merely carrying out the mandate contained in recent papal encyclicals on social justice and Catholic action. Catholic priests, throughout the world, rejoice in the illustrious leadership of our Holy Father in his pronouncements on social justice, and we too are mindful of his command, " With repeated insistence we exhort all these in the Lord to spare no labor and be overcome by no difficulty but daily to take courage and be valiant." [1] But we are also mindful that the words " all these," in this quotation, refer not merely to bishops and priests but also to the laity, mentioned in the prev-

[1] *Quadragesimo Anno*, English trans., Barry Vail Corp., p. 56.

ious chapter of the encyclical. Moreover, in reading the encyclical one must be impressed by the fact that this, the most forceful document of modern times on social justice, sets forth the principles and never once introduces personalities or political methods, but does make basic and fundamental distinctions between the rôle of the cleric and that of the layman in the campaign for social justice.

Documents on Catholic action stress the fact that it is distinct from political action. This does not mean that Catholic laymen, for whom Catholic action is primarily intended, must abstain from holding or seeking public office, or from the free public discussion of political issues.[2] At the same time neither does it mean that a priest, as a citizen, can engage in politics, seek public office or engage in public discussions of political issues: for, as I shall point out, this right has been limited expressly for the cleric by canon law.

To take a concrete example, it is directly stated in one of the letters of the Holy Father: "Catholic action does not preclude its members from access to public office, but leaves the way entirely open."[3] For a cleric to quote this sentence and infer that Catholic action leaves the way open for him to accept a legislative office would be erroneous: canon 139 expressly forbids it. This example has been used not to imply that Father Coughlin has sought or is seeking public office, but as a clear indication of the fundamental distinction which must always be drawn between what canon law and the encyclicals can, at one and the same time, permit a layman and forbid a cleric, and of the precision which must be used in quoting an encyclical.

It is the opinion of the writer that the activities of Father Coughlin constitute direct violations of existing canon law. Whether his activities are or are not political is a question of fact. It is my conviction that they are political and this conviction is based on his organization of a nation-wide league, with a direct and open threat to use its voting power for or against certain national policies, laws, and elective officials; on his appearances at meetings in Detroit and Cleveland, speaking from the same platform with politicians on political matters, and on his announced plan to hold similar meetings in the principal

[2] Vermeersch, *Periodica*, 17-236.

[3] *A. A. S.*, 20, 384.

cities of the nation; on many statements contained in his sermons—statements too numerous to quote within the limited space of this paper but which can be cited for the asking.

The direct law governing this matter is contained in No. 83 of the III Plenary Council of Baltimore. This legislation expressly commands priests to abstain from the public discussion of political or secular matters, either in or outside of a church, and forbids clerics to inject themselves in judgments of the faithful in questions of a civil nature.[4]

This legislation of Baltimore, by virtue of canon 6, § 1, of the new code of Canon Law, retains its force and is binding in this country. Moreover, since it is the law of a plenary council, approved by the Holy See, the individual bishop is limited in the extent to which he can dispense from it.[5] Even though a cleric's proper Ordinary has granted a dispensation, within the scope of the limitations placed on his power by canon law, the cleric would have to ask and receive further dispensations from the Ordinaries of other jurisdictions in which he, as an extern, wishes to carry on his activity. This certainly is the case when one speaks by a means which reaches other dioceses. But there is something more than the Council of Baltimore, namely, general legislation, concerning ecclesiastical discipline.

Frequently, in recent utterances, the Holy See has warned the clergy of various countries against political activity. For example, the political activity of some of the clergy of Hungary was deplored in a letter of Pope Benedict XV to Cardinal Csernoch, 12 March, 1919; in a letter to the Belgian bishops concerning the Flemish question, Pope Benedict XV warned them to restrain their clergy from controversy; the same Pontiff counsels the bishops and clergy of Poland to abstain from political activity and recommends priestly charity to correct errors; His Holiness Pope Pius XI, in a letter to the archbishops and bishops of Mexico, vigorously protesting against the persecution of the Church and urging Catholic action, at the same time warns the clergy to abstain from political activity.[6]

These are cited to show conclusively that the Holy Father, while ever insisting on things good and just in themselves, will

[4] *Acta et Decreta III Plen. Balti.*, No. 83.

[5] Canons 82 and 291.

[6] *A. A. S.*, 11-122; 13-127; 13-424; 18-175.

not permit the clergy to engage in politics to bring them about. While it may be answered that the documents cited are not general but particular and directed to countries other than the United States, they give a clear-cut indication of the mind and general policy of the Holy See.

Canon 139 § 1 of the Code of Canon Law directs that clerics must avoid affairs which, though not unbecoming in themselves, are foreign to the clerical state. Maroto points out that the wording of this canon is broad and general because it was the intention of the legislator to leave to particular councils in the various countries the application of this canon so far as clerics and political matters are concerned.[7] It follows therefore that the legislation of the Baltimore Council forbidding political activity to a cleric has twofold force—one flowing from canon 6 § 1, the other from canon 139 § 1, of which it becomes a particular application in this country.

In the year 1927, the Sacred Congregation of the Council was asked:

> 1. Whether the Ordinary has the right and duty to forbid, by precept, political activity to ecclesiastics; and if so—
>
> 2. Whether they who violate the said precept and, after warning, fail to amend, can and should be punished by suitable penalties, according to the sacred canons.
>
> Reply: In the affirmative to both, and this reply was approved and confirmed by His Holiness and ordered published.[8]

In respect of this legislation given by the Holy See and by *jus commune,* namely, the new Code of Canon Law, a bishop is not free to give a dispensation. Canon 81 has certainly no application here.

The necessity of canonical legislation against a priest engaging in politics must be evident. A priest who descends from the pulpit, where he has the right and duty to preach the principles of social justice, and steps into the arena of politics by urging particular political methods of applying these principles or by publicly engaging in personalities with fellow citizens in

[7] *Int. Iur. Can.*, No. 566, ed. 1921.

[8] *A. A. S.*, 19-138.

public life, must be prepared to be treated as any layman or any other politician. In doing so, he cannot divorce himself from his own priesthood or from the body of his fellow-priests. He must necessarily become the object of the criticism, vituperation and ridicule which is the lot of any politician. These do not merely affect him as an individual, but they lessen the dignity of the office of the priesthood, a dignity which the Church has always guarded jealously. In her desire to protect them she will not permit priests to renounce certain privileges which she has granted to the priesthood as a body, or to violate laws which she has imposed on the body of the priesthood to safeguard its honor and dignity.

Our Catholic laymen have the deepest veneration and respect for their priests and the priesthood. They will never accept, nor should they be expected to accept, a situation whereby a secular newspaper portrays in a cartoon one of their priests, in priestly vestments, in some ridiculous posture—ridicule which the politician must expect, but which the priest has no right to bring upon the priesthood by engaging in politics.

The Church has ever insisted that the faithful are entitled to their own view in matters political, provided these are not contrary to faith or morals. The faithful will listen with docility to their pastor teaching the principles of social justice, for these principles flow directly from the magisterium of the Church. But as soon as he oversteps the bounds of his calling and begins to urge particular political methods, his parishioners and Catholics in general are entitled to disagree, if they honestly believe that his is not the best political method or if it is a political method. Disagreement leads to misunderstanding and this leads to loss of the good-will of the faithful, good-will which is so necessary to the proper administration of a parish that its loss is given as one of the causes for the removal of a pastor, even when he has not been responsible for its loss.[9]

Those outside the fold who do not agree that a particular political method, advocated by some priest, is the best method, quite properly disagree with him. He may be tempted to answer that their opposition is based on bigotry. The result is that there is always the danger that a cleric who engages in politics will stir up the flames of religious bigotry.

[9] Canon 2147, § 2, 2.

To avoid these evils and to remain within the restrictions imposed by canon law, a cleric must always make a clear-cut distinction between the principles of social justice and the particular political methods to bring these principles into legislative reality. As a priest, he must preach the former in season and out of season, but must leave the latter to the laymen whom he has thoroughly trained in the principles.

In keeping with the exhortation of His Holiness the priest-sons of the Church should teach and instruct the lay-sons in all the moral, dogmatic and economic principles underlying and regulating the right of property, the obligations of ownership, the obligations of superfluous wealth and income, the relationship of capital and labor, their respective duties and rights, the unjust claims of extreme capitalists to the products and profits, and the unjust claim of extreme laborites that all products and profits, excepting those required to repair and replace invested capital, belong to the workingman. Let us teach these lay-sons of the Church the underlying principles of a more just distribution of wealth, of a just wage, of unions of workingmen, of old age pensions, of unemployment insurance, and all the other principles advocated by His Holiness and approved theologians.

But, having preached and taught the principles and trained the lay-sons of the Church, priests should leave entirely to these lay-sons political activity to decide whether the N. R. A. is to be modified, continued or discontinued, whether the Federal Reserve Bank is to be replaced by a new form of National Bank; whether the Harrison or Patman or Vinson Bonus plan represents the best interests of the nation and the veteran, whether President Roosevelt is worthy of reëlection and whether the interests of the workingman and the principles of social justice are best represented by the platforms of the Republican Party or the Democratic Party or a Third Party.

To the lay-sons of the Church His Holiness addressed the following words of his encyclical: "Let then, all men of good will stand united. Let all those who, under the pastors of the Church, wish to fight this good and peaceful fight of Christ, as far as talents, powers and station allow, strive to play their part in the Christian renewal of human society which Leo XIII inaugurated in his immortal encyclical *Rerum Novarum*. Let them seek not themselves and the things that are their own, but

the things that are Jesus Christ's! Let them not urge their own ideas with undue persistence, but be ready to abandon them, however admirable, should the greater common good seem to require it, that in all and above all Christ may reign and rule, to whom be honor and glory and power for ever and ever ".[10]

In the degree in which Father Coughlin has preached the principles of social justice, to that extent he has trained the sons of the Church and those outside the fold in these principles. His fellow-priests yearn, as he does, to see the day when as a result of our teaching, under the direction of our Holy Father and our Bishops, these principles may permeate individuals and institutions and contribute to the initiation of a better social order. In order, however, that activity may be " under the guidance and direction of the Church," a priest's zeal should never lead him to overstep the restrictions imposed upon him by canon law.

EDWARD V. DARGIN

Croton Falls, New York.

[10] Ency. *Quadragesimo Anno*, English translation, Barry Corp., p. 60.

LIFE AND DEATH AND THE SACRAMENTS.

MECHANICAL MEANS of respiration are saving so many of those apparently drowned or supposedly shocked to death by electricity, and also reviving so many children who at birth seemed to be without life, that the question of the moment of death and the possible existence of life at a time when there are no external signs of it, make the problem of the administration of the sacraments of Baptism and Extreme Unction much more difficult yet much more consoling, than was the case a generation ago. The two sacraments are so important that every bit of knowledge that can be gleaned with regard to the possibility of their administration under exceptional circumstances has become of distinct significance.

In the Rockefeller Institute in New York City a piece of chicken heart has been beating regularly for something like twenty years after the death of the fowl from which it was taken. Dr. Alexis Carrel who arranged this demonstration was given the Nobel Prize for the original research he did in showing experimentally that life impulses in the tissues and especially in the heart may continue to give manifestations long after the being with which it is associated is dead. Dr. Carrel has given a new outlook on the question of the moment of death, and made it very clear that life may continue to exist in an animal body—and men have animal bodies—long after death has presumably taken place.

The Church is very much interested in the determination of the moment of death because with it is connected the administration of the last sacraments with reasonable hope that there is still life in the body, that the soul has not departed. Formerly it was held that life might be presumed to be present for half an hour to an hour or sometimes longer after the ordinary signs of life had ceased, that is, after the heart had stopped beating and the lungs had ceased respiration and the muscles failed to react to irritation.

The successful experiment at the Rockefeller Institute has brought up the very interesting question as to whether death under certain circumstances may not be delayed for a much longer time than a few hours. Life may be mechanically continued for a long time after a patient would have perished if he

were left to his own resources. In recent years there have been a number of cases of infantile paralysis in which the virus of the disease, instead of affecting the nerves regulating locomotion and thus crippling the patient, has affected the nerves of respiration and seriously interfered with the respiratory processes, and sometimes actually has stopped them. An apparatus has been devised which enables these patients to breathe, but the question is whether they will not cease to live just as soon as they are taken out of the apparatus. In some cases the power of spontaneous respiration comes back to them, but in others it does not. What to do with these patients so absolutely dependent on the mechanical breathing apparatus constitutes a very difficult problem and indeed a serious bit of casuistry. When shall they be permitted to die?

It is about thirty years now since I went over the subject of the moment of death for the volume written with Dr. Austin O'Malley on Pastoral Medicine.[1] A well known French physician in an article in *Bulletin de la Société Médicale de St. Luc, St. Come, St. Damien* gives a striking example of the quandary in which a physician or a priest may find himself in the presence of a body which has all the appearances of being dead. The question is whether the sacraments of the Church should be administered to an apparently dead person. The Church has been emphatic in not having the last sacraments conferred on a dead body, but like a loving mother she wishes to be sure that her children will have every possible chance that this outward sign of inward grace may help them through the gates of death and prepare them for a happy eternity.

Dr. Batigne wrote in his article in the *Bulletin:*

I find myself before a body which is believed to be without life. I have just arrived and I hear it said that all is over and that the last sigh has been rendered. Have I not often the right to ask myself, nevertheless, if it is sure that death has accomplished its work? Have I not the right to ask myself whether the vitality, though not apparent, has not been suspended rather than stopped? Have I not the right to ask myself if the last beat of the heart that was heard is really the last manifestation? May it not be that there is only an attenuation of the signs of life, no longer perceptible to us? And is

[1] Volume 33 (1905) of THE ECCLESIASTICAL REVIEW contains five articles by P. Juan Ferreres, S.J., a Spanish theologian. The views there expressed are confirmed by scientific progress since that time, as the present article shows.

it not possible that the vital resistance may still be at work with even the possibility that there may be restoration?

The more one recalls the very long suspension of vitality in plants so that we are aware that certain rudimentary species can cease to manifest all life during a time which may be very long, the less one is inclined to declare that life is extinct.

It used to be said that some of the grains of wheat found in the coffins of mummies, when planted thousands of years later, germinated and gave rise to a new crop of wheat. Whilst that has been denied, there is good reason to think that long continued abatement of life in seeds can be possible for at least hundreds of years.

The hibernation of animals furnishes a striking example of how low vitality may remain in a perfectly natural way in animal tissues and yet not imperil the life of the individual. Some of these hibernating animals, like the bear, are highly organized and are red-blooded, warm-blooded animals, with regard to which this manifestation of hibernation might not be expected. The manifestations of life in the hibernating bear are so reduced, especially regarding heart beats and respiration, that it would seem as though the animal would not be capable of recovering from the condition. In spite of the fact that the bear grows very thin and uses up all the fat that it has put on and feeds itself on other tissues during the hibernating period, in the course of a very few days, if its food is restored, the bear is itself once more. As for the cold-blooded animals like the snake, their lack of vital manifestations is so striking that it would seem surely that the end of life had come and that they could not be expected to revive. A comparatively few days in the spring sun, however, suffice to restore them to their normal condition, as many an amateur collector of snakes has found to his surprise.

French physicians and biologists particularly have insisted on the significance of these zoological observations which make much clearer the meaning of life survival in tissues where it would seem to be absolutely suppressed. No wonder that sometimes the observer is almost impelled to think that he is in the presence of an interruption of the vital processes and not of a mere diminution of them. It is in these cases particularly that the diagnosis of the exact moment of death is extremely difficult.

The picture before the eyes is very impressive and the general appearance, the change of color, the brusque arrest of respiration, the disappearance of the pulse, all these serve almost to impose the conclusion that life has been completely extinguished. Medical knowledge with regard to these borderline cases between life and death is not absolute, so that bystanders are likely to find in the attending physician hesitation and doubt. Even when they begin efforts to restore the life of the patient, they are doubtful as to results. They are quite well aware that even when life seemed to have departed it has been revived in a number of cases.

Dr. Thierry in his article on death from the medical or legal aspect in the *Dictionnaire Dechambre* warned that we should be very careful of considering as true cadavers bodies whose death is supposed to have taken place only a very short time before. He adduces cases in which there was apparently an intermediary state in which life was rather in a state of exhaustion than completely at an end. Traces of life may manifest themselves in such cases at rather long intervals for several hours. There may be a slight respiratory movement; there may be a beat of the heart followed by another after a long interval; there may even be a slight muscular contraction.

This uncertainty with regard to the moment of death is not at all new or recent or due to advances in medicine in the last few years. In the first century after Christ, Pliny spoke of the uncertainty of the signs of death. So did Celsus some five centuries later. There are a number of cases where people were declared to be surely dead and yet after a while they came to and recovered entirely from the coma which simulated death. In his *Memoirs* Dr. Thomas Addis Emmet tells the story of coming down with typhus fever while he was taking care of a number of patients suffering from the disease over on Blackwell's Island. As so often happens in typhus, he went into a sort of coma as the result of having the severe form of the disease, and was given up for dead. His body was put aboard a rowboat to be taken back to Manhattan Island for burial. But the fresh air and perhaps the motion of the boat revived him, and he came to so thoroughly that a year later in the midst of another epidemic of the disease he volunteered on the dangerous service once more. He contracted the disease again but in milder form.

There is a whole series of people who are very much disturbed over the fear that they may be buried alive. There is no possibility of that now if the professional undertaker is employed. He injects into the arteries of the body a solution which does away with all chance of the patient's ever coming to again. Many men have insisted on special precautions being taken to be sure that they were dead, and have left sums of money so that doctors might be employed for that purpose, but the services of an undertaker will suffice for assurance.

In the older times the simulation of death was so complete in certain cases that the possibility of burial alive could not but be entertained. Certain individuals in history have been buried alive. When for any reason their remains were disinterred, it was evident that they had turned over in their coffins. There are legends with regard to certain holy persons, the cause of whose canonization had been put out of question because of the discovery of something like this. It was said with a great deal of plausibility that there could be no positive assurance of the spiritual disposition at the moment of death of a man who, buried alive, had come to life in his coffin. I have heard or read somewhere the names of even some distinguished and pious individuals mentioned in connexion with these legends. I have never found any authentication of them, however. The question as to whether such a discovery would really be an obstacle to canonization I must leave to theologians to decide. The cases would seem to afford matter for a good deal of speculation.

In Dechambre's *Dictionnaire*, the well known French encyclopedia, there is an instance cited which would give pause to anything like hasty declaration of death. Dr. Thierry in his article on death in Dechambre cites the case of a young doctor who, summoned to the bedside of a patient believed dead, confirmed the judgment and stated that there was nothing to do but prepare for her burial. Just as the preparations were beginning, an old priest who had had a wide experience in ministering to people just before death, demanded with gravity whether the doctor could be sure that death had actually taken place. This question led to another and to a more careful examination which revealed that life was still present. Active therapeutic measures were instituted and before long definite signs of life made themselves manifest.

Certain observations have been made on executed criminals which show that life in vigorous subjects remains in the heart sometimes for many hours after the execution is over and the criminal has been pronounced dead. Bertin has made autopsies within a very short time after the death of criminals—that is, after execution—and has noted that the heart continued to show some muscular twitchings that had a regular rhythm, forty or fifty moves a minute, though death had manifestly taken place. This phenomenon has been noted even when the heart has been separated from its relations with other organs and taken outside of the body. Such movements have been seen in an electrocuted criminal as late as thirty hours after execution. They are not surprising, for the heart begins to beat in the foetus before the nervous system is formed and as the heart muscle gives the first manifestations of life it is not surprising that it gives the last.

In recent years the beginnings of life have taken on some of the puzzling problems of the end of it. Infants just born who had not breathed have often been brought to life after half an hour and sometimes after an hour and a half or even longer. It is declared by physicians that the efforts at revival should continue for half an hour at least if not more, for there are a number of cases now on record where it was only at the end of much more than half an hour, when the operator was about to give up his efforts in despair, that the first hint of the presence of life in the child was obtained, and then it was not long before further manifestations of life developed until the infant was restored to full vitality.

It is particularly a matter of experience that those who have been drowned should be the subject of prolonged efforts at resuscitation for at least an hour. This is quite as true for old folks as for young folks, and there is a French case on record of an old man past seventy-six who was rescued from the water more than an hour after he had disappeared and was thought to be surely dead. Special efforts at resuscitation were made for twenty minutes until everybody present had the feeling that it was quite useless to continue and of course under the circumstances the lack of success was not surprising. There seemed to be nothing to do except treat the body as that of a dead person, and yet at the end of some forty minutes success crowned their

efforts and the important functions of the body took up their course once more. Younger people, those from twenty to thirty years of age particularly, may be resuscitated after a longer period. Experience with them makes it very clear that death does not take place at once, but on the contrary the process is a slow one. It is very easy to give up efforts which if only continued for a somewhat longer time would surely lead to complete revivification.

Laborde, the French authority as regards the moment of death, insists that we must treat a cadaver for the purpose of bringing it back to life as we treat a living patient in order to bring him back to health. There must be the greatest possible patience and we must continue our efforts for a long time. The amount of life that is left is so small that unless special efforts are made the patient will never come to of himself. Life is there at times and it must be encouraged to take up its function again. Laborde insists that it is not a question of thirty minutes or forty-five or even of sixty, for there have been reanimations after two and even three hours. There is even one striking example where reanimation occurred after six hours. It is easy to understand, then, that there is the possibility of what seems to be a veritable resurrection after three hours or more and the limit of survival must be placed higher than it has been heretofore.

Dr. Batigne in his article " Reflexions on the Church and the Diagnosis of Death " already referred to in the *Bulletin* of the Medical Society of St. Luke, St. Cosmas and St. Damien, quotes from the book of Father Ferreres, S.J., *Real and Apparent Death and their Relation to the Administration of the Sacraments,* in which the Jesuit theologian lays down the following practical rule:

> The priest can always or almost always, and indeed *ought* to administer the sacraments, to one apparently dead who has not received them, provided putrefaction has not already taken place. If there is question of sudden death, all are agreed in our time that the period of latent life can last for hours and even for a whole day. If there is question of a long illness, the ailing person will ordinarily have received the sacraments under such conditions that there is no question but that he was living. . . . Even if the priest should arrive one or two hours after the death he ought, generally speaking, to confer the sacraments.

Dr. Batigne quotes a number of moralists in this regard and says for instance that Genicot-Salsmans suggests that even the passage of a half-hour or somewhat more after the last breath in case of death from disease, should not discourage the administration of the sacraments. The completion of a longer interval than this in case of sudden or accidental death should not prevent the priestly ministrations. Similar opinions are expressed by other moralists of distinction and Succeroni and Vermeersch agree with Ferreres as to the practical rule in these cases.

Meantime the mystery of death and life remains as deep as ever, but the practical experience of men has enabled them to be sure that the interruption of heart beats and of respiration which is usually looked upon as a sure sign of death, only indicates the beginning of the death process which may take several hours at least to accomplish, especially in the case of accidents of various kinds.

The two modes of death in which the longest delay between apparent and real death can take place are drowning and death by electricity. It is in these cases that recoveries have taken place the longest time after apparent death. With regard to drowning, it is said that a great deal depends on the shock which develops and the consequent effect on the body and its functions. One may be so much scared by the prospect of death from drowning that one faints as a consequence and if this faint continues there may be an almost complete cessation of the animal functions of the body and this may continue for a considerable period. Something of the same thing seems to take place with regard to shocks of electricity at very high potential, for the instantaneity of the shock may intermit functions and yet fundamental life may continue. These are the cases in which the longest delay with regard to the administration of the sacraments would be justified.

Infants at the end of a very difficult birth process may have the same experience and prove to be living after a considerable period, though they seemed for a time, sometimes an hour or more, surely to be without life. The administration of baptism under these circumstances is justified for a considerable period after birth, even though there have been no signs of life and the child does not respond to efforts that usually suffice to set it breathing and enable it to continue its functions properly afterward.

It seems clear from many recently reported cases that infants just born were very often pronounced dead and actually allowed to perish when the exercise of certain manipulations with regard to them would have been quite sufficient to restore them to life. It would seem that in all such cases there should be the administration of baptism in spite of the fact that the child has never breathed and would seem to have been born dead. Children have been resuscitated hours after their birth.

There seems no doubt that the spark of life, so definitely present for all the months since conception, since the child is normal in every way, will not abandon its corporeal habitat without at least some delay. Surely, then, nurses and young doctors should be instructed in this matter and supply the baptism where the respirations of the child have been delayed for so long that death seems and perhaps is inevitable, and yet the spark of life is still there.

JAMES J. WALSH.

New York City.

Analecta

SACRED CONGREGATION OF THE COUNCIL.

Decree

On the Better Care and Promotion of Catechetical Education.

With a wisdom truly far-seeing the Catholic Church, the guardian and teacher of truth divinely revealed, ready to perform her most holy duty and charge, has held from the beginning that among the works which were hers to do must be placed that of imparting by way of catechetical instruction through the ministry and labor of a legitimate teacher, for all those who were to be brought for the first time unto Christ the Lord and for those who were to be trained in His teaching, the heavenly wisdom necessary for eternal salvation.

And this, prudently, indeed. For the whole knowledge of a Christian man is contained in the declaration of the Divine Redeemer: *This is eternal life that they may know the only true God and Him whom He hath sent, Jesus Christ.* With sound discrimination and justice, therefore, is that knowledge included in the scope of catechetical instruction in which according to the age, ability and condition of each one, is set forth and explained to the hearers a concise (yet complete) account of God, and of Jesus Christ, and His teaching and way of life. When this teaching is advantageously given and made

attractively clear, it leaves nothing, scarcely, to be desired toward equipping the faithful with a pure and firm rule in matters of belief and of right action.

Hence it is that catechetical education in the Catholic Church has been and is held to be like unto that voice by which Divine Wisdom cries out on the highways: *Whosoever is a little one, let him come unto me;* or like unto the lamp *shining in the dark place until the day-star arise;* like unto that *seed* and *leaven* of the Gospel by which the whole Christian life begins and is fostered in its growth. For each one of the faithful, having happily borrowed from it the light of divine grace, can see what he should do, and draw the strength to do what he thus sees.

Religious formation of this kind, of great advantage at all times, is of special help in the years of childhood and adolescence; for such it gives hope for later life. Catechetical instruction is, therefore, in the first place to be provided for and urged upon children and youths. This is more particularly the case in an age in which by reason of the widespread pursuit of knowledge, the multiplication of means of learning and the improved methods of presenting matters to be learned, secular education moves in advance and is carried forward. It is indeed unbecoming in the midst of such great facilities for teaching and such eager pursuit of learning, to neglect or pass over the science of God and of the highly important things which make up religion.

It is plain, too, that the welfare of the civil state is bound up in the Catholic training and instruction of children and youths. It greatly benefits the state as well as religion, if the citizens imbibe the spirit of Christianity along with the precepts of human teaching and secular education.

From this it is clear to understand how with a love not less than her wisdom, the Church, the teacher of Catholic truth and practice, taking on the person of Christ, earnestly exclaims: *Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God.*

The Roman Pontiffs, supreme leaders and teachers of the Catholic faith, ever well aware and attentive to these facts, at no time have allowed their vigilance and diligence to relax in this regard.

Not to delay on more ancient evidences, there exists for our own time a splendid testimony to this diligence in the encyclical letter of Pope Pius X, of happy memory, *Acerbo nimis,* 15 April, 1905. In this letter the vigilant Pontiff, after setting forth the advantages gained by catechetical instruction, and obtainable in no other way, rightly draws the conclusion that faith in our day is sickly and almost to be accounted dead, for no other cause than the careless, negligent teaching of Christian doctrine, or the omission of this duty altogether. Because of this condition, he enacted laws containing the ordinances for imparting Christian doctrine to boys and girls, to growing young persons, and to the more advanced in years.

The Code of Canon Law contains these ordinances among its canons (Bk. III, Tit. XX, ch. I [Canons 1329-1336 incl.]), wherein all that is required concerning catechetical education in the Universal Church is stated and made law.

Looking to the observance of the prescriptions of the Code and by way of urging as occasion afforded, Pope Pius XI, in his Motu Proprio *Orbem Catholicum* (29 June, 1923), instituted within this Sacred Congregation of the Council a catechistic commission to guide and promote the catechistic movement everywhere in the Catholic Church.

To the commands and pleadings of the Supreme Pontiffs are to be joined the zealous actions of the bishops. In plenary or in provincial councils, or in diocesan synods, or in catechetical congresses, whether diocesan or national, they have earnestly tried to improve and enlarge the work of catechetical education.

But despite many good beginnings thus made, it is evident from the accounts given by the bishops themselves that many obstacles still exist to hinder the force and effectiveness of the teaching of Christian doctrine. In the first place, the carelessness of parents is to be deplored who themselves are ignorant of the things of God and count the religious education of children as of little or no worth. The problem is truly serious, for, with parents negligent or hostile, there is hardly any hope that the children will be given a religious training.

Matters are even worse when, as is happening in some nations, because of party strife the right of the Church in the Christian education of children is called into question or denied. For the parents, frightened, or overcome by instability of spirit

or by pressure of business, make no opposition to iniquitous laws, and give no effort or attention to the instruction of their children in the catechism.

In places where Catholics and non-Catholics dwell together and frequently intermarry, it often occurs from the very way of life of both father and mother that the children grow up with a contempt for religion, or fall away from the faith.

A further consideration is the waning interest of children and youth, who, occupied with other interests, and attracted by games and physical culture exercises, or by profane public shows, accompanied frequently by loosening of morals, and taking place on holidays, fail to attend the parish catechetical instruction. Thus, even from an early age they acquire a forgetfulness and neglect of the things of God, greatly to be deplored and increasing as they grow older.

This forgetfulness and neglect brings all the greater damage to the faith because there have now gone forth into the world ravenous wolves, not sparing the flock, pseudo-teachers, given to atheism or the new paganism, granting free rein to the ravings and idle utterances of men; these men, by writing and by works, using shrewd methods, strive to overthrow the Catholic belief in God, in Jesus Christ and in the ministry of the Church. Of this group also are those who, unhappily filled with zeal for Protestant propaganda, teach a pretended Christian doctrine and piety. With an ease almost unbelievable, they deceive those who are ignorant of and careless about Catholic doctrine, and even the simple and trusting faithful.

Although bishops and others having the care of souls have tried in many ways to overcome these difficulties, their efforts do not free this Sacred Congregation from the burden of stirring up their diligence once more, nor exempt it from bestowing more and more care upon a measure on which depends the eternal salvation of the sheep committed to their charge.

On this account it has appeared opportune that this Sacred Congregation should urge with new efforts all those whom this subject concerns, and prescribe certain measures and methods which, if observed, will afford the hope that catechetical instruction will make greater progress.

In the first place, let bishops, in conformity with the duty and office imposed upon them, add to the care and diligence

they have heretofore expended on catechetical instruction a greater effort and industry for its progress. In accordance with canon 336 § 2, "Let them see to it . . . that the bread of Christian doctrine is set before the faithful, especially the children and the uninstructed and that in schools of children and youth instruction in conformity with the principles of the Catholic religion, be imparted."

Moreover, since according to what is prescribed in canon 1336, "It is the duty of the Ordinary of the place to regulate in his diocese all that pertains to the instruction of the people in Christian doctrine," let each Ordinary consider in the Lord what is to be provided; what still remains to be prescribed for this most holy and necessary work; by what means he can most readily secure and achieve his desire in this regard. If there be reason, therefore, let him call to mind the penalties noted in canons 1333, § 2, and 2182. Mindful also of rewarding the zealous, let him make it known that in conferring parishes and other benefices the eagerness and diligence shown in the work of teaching catechism will be counted by him as of greatest importance and weight.

Pastors and others having the care of souls should ever recall that catechetical education is the foundation of the whole Christian life; all their projects, studies and efforts should be done with the right performance of this work in view. Let them observe in their entirety and put into effect the prescriptions of canons 1330, 1331 and 1332. Especially in this matter should they become all things to all men that they may gain all for Christ, and be able to show themselves faithful ministers and dispensers of the mysteries of God. Let them carefully determine which souls are to be nourished with milk, and for which more solid food is needed. Let them give to each that food of doctrine which increaseth the spirit so that the Christian man will not be ignorant of his religion, nor hold it as it were by heredity only, but will possess it as a subject investigated and understood, so that it can bear fruit to himself and to others.

In this holy ministry, in accordance with canon 1333, § 1, "let the pastor employ the help of other clerics in his parish, and if need be, also of pious lay people, especially of those who are enrolled in the Confraternity of Christian Doctrine, or other

similar society established in the parish." Let all of these, whether asked or commanded, as cheerful givers whom the Lord loveth, freely and gladly donate their services in aid of this work.

The help of members of religious communities according to canon 1334 must not be lacking in a work so tending to salvation, so acceptable to God, and so necessary for the good of souls, if required by the Ordinary of the place.

The religious, when asked to undertake this work should rejoice; they should even yearn to be asked, so that in this part also of the Lord's field where the harvest is great and the laborers few, they may gain great reward from the salvation of souls.

Finally, let parents and those who hold the place of parents, from whom effective help and strong support in this matter are both expected and demanded, be mindful of the injunction of canon 1113, binding them "by a most strict obligation to provide to the best of their ability for both the religious and moral as well as physical and civil education of their children". This obligation requires that, in obedience to canon 1335, they see to it that their children receive catechetical instruction and (under canon 1372 § 2) receive a Christian education.

The matters herein summarized are well known and evident; let us remember, however, the adage "to repeat is useful"—especially since the subject is one which cannot be insisted on too much.

But in order to give effect more readily to all of this, throughout the whole world, this Sacred Congregation, with the approval of His Holiness Pope Pius XI, commands that in all dioceses the following be observed.

I. In every parish, besides the Confraternity of the Most Blessed Sacrament, there must be established before all others the Confraternity of Christian Doctrine, according to canon 711 § 2. It should embrace all who are capable of teaching and enkindling love for the catechism, especially teachers in schools, and all who are equipped with the knowledge of teaching methods.

II. Using as a model the letter of this Congregation of 23 April, 1924, to the Bishops of Italy, let parochial classes in Catechism be established, if they do not exist. Let the pastors

preside over these and in accordance with established methods let children and young persons acquire the rudiments of divine law and faith. Wherefore, in order to shake off the great slothfulness, already noted, of parents who think that their children are not obliged to attend the catechism classes of the parish, because either at home or in public schools they are given religious instruction, the following are to be carefully observed:

a) In order that the sacraments of Penance and Confirmation be rightly received, pastors, as prescribed in canon 1330, shall not admit to them any who have not acquired suitable catechetical instruction, as prescribed by the decree of the Sacred Congregation of the Sacraments of 8 August, 1910. After they have received their First Communion, they must endeavor to study the catechism more perfectly and fully.

b) Let all pastors, preachers, confessors and rectors of churches do their best to admonish especially parents of the gravity of the obligation by which they are bound to see to it that "all subject to them or under their care are given due catechetical instruction" (canon 1335). On this subject, Pope Bendict XIV in his encyclical *Etsi minime* (7 February, 1742), § 7 wrote: "It is evident that the bishop can and should with greatest earnestness give to preachers of sermons the mission of instilling by their preaching, into the ears and minds of parents, that it is their duty to give to their children a knowledge and love for our faith, and to bring them to the church where the precepts of the law of God are explained."

c) Further, let pastors and assistants try in every way to make the children eager to attend the parochial catechism classes by using those means which are seen to be most attractive, for example, by celebrating a Mass for the children on all holydays, by announcing competitive examinations and awards, and by using well governed and becoming forms of occupation and amusement.

d) Finally, let pastors carefully prepare the children so that they may be examined by the bishop at the time of his visitation. The bishop will then take the opportunity to direct attention to the condition of religious instruction in the parish, and see what is to be corrected, what to be changed, and what to be praised.

III. Lest the religious instruction given to children be forgotten as they grow older, and because experience has shown that not only are the young and those reaching maturity steeped in ignorance of their religion, but also there are grown men and old persons altogether destitute of the doctrines of salvation, either because they have never learned them or because, if once learned, they have little by little forgotten them (Benedict XIV, *l. c.* § 8), let Ordinaries of the various dioceses watch with care that the ordinances of canon 1332 be sacredly observed by pastors. By this canon they are bound "to explain the catechism on Sundays and holidays of obligation to adults among the faithful in terms suited to their capacity to understand." In his memorable encyclical, *Acerbo nimis,* Pius X commanded that "for this purpose let them use the catechism of the Council of Trent, distributing over the space of four or five years the whole matter pertaining to the Creed, the Sacraments, the Ten Commandments, Prayer, and the Precepts of the Church", and also the evangelical counsels, grace, the virtues, sin, and the four last things.

In addition to what is ordered to be observed by all, the same Sacred Congregation deems it opportune to indicate to the Ordinaries some of the means which have been shown by experience to be suited to the purpose desired. The Ordinaries will take care that all or at least some of these are used according to the different needs and circumstances of each diocese. Let the following be noted:

1. As is already provided for Italy in the letter of this Sacred Congregation, 12 December, 1929, Ordinaries of places should if possible institute *diocesan catechist offices* which, presided over by them, will control the entire catechetical instruction in the diocese. The chief functions of this office will be to bring it about:

a) that in parishes, in schools and in colleges, Christian doctrine be taught by properly prepared teachers according to the traditional form of the Church;

b) that at stated times *meetings of catechists* be held, and assemblies for classes in religion, as noted in the decree of this Sacred Congregation, 12 April, 1924, for investigating the methods most suited for carrying on catechetical instruction;

c) that a special *series of lessons in religion* be laid out each year for the better and more advanced instruction of those who teach Christian doctrine in parish and in public schools.

2. The Ordinaries shall not fail to select each year competent *priest visitors,* to inspect all schools of religion in the diocese. These shall carefully note the results, the advantages or the defects in the religious instruction in the schools. Of this matter Benedict XIV, (*loc cit.,* § 16), says: "It will do much good for the instruction of Christian people if visitors be chosen: some of these visiting the cities and others traversing the diocese will make careful inquiry and inform the bishop about the work done by each pastor, so that he may reward or punish."

3. In order that the mind of the Christian people may be directed to religious instruction, let a *catechetical day* be established in each parish, if this has not already been done. On this day, let the *feast of Christian Doctrine* be celebrated with as much solemnity as possible. On this occasion:

a) Let the faithful be called together in a parish church and having received the Holy Eucharist pray to obtain greater fruit of divine teaching.

b) Let a special sermon be preached to the people on the necessity of catechetical education in which parents will be warned that they should teach their children and send them to the parochial catechism classes. Remembering the divine command: "and the words which I command thee this day, shall be in thy heart, and thou shalt tell them to thy children" (Deut. 6:6).

c) That books, pamphlets, leaflets and other things of this kind suitable for the purpose be distributed among the people,

d) That a collection be made for the promotion of catechetical works.

4. In places where on account of the scarcity of priests the clergy themselves cannot sufficiently perform the work of teaching Christian doctrine, let the Ordinaries take active steps to supply *capable catechists* of both sexes to help the pastors.

Let them teach religion in the parochial or in the public school, even in the most remote parts of the parish. Let a leading part in these matters be taken by those who are enrolled in associations of Catholic Action, which have already made many praiseworthy efforts in this matter, and among which are some which by a very wise counsel indeed have laid it down in their statutes that lectures in religion be held each year which all the associates are bound to attend.

In this work also must others not fail who are members of other associations and Catholic groups and especially the societies of religious of both sexes which are dedicated to the education of youth, whom our Sovereign Pontiff, Pope Pius XI addressed in his memorable Motu proprio *Orbem Catholicum:* "We desire very earnestly that especially in those places where religious communities devoted to the education of the young are located that under the guidance and leadership of the bishops schools be opened, in which selected young persons of both sexes will be trained in a suitable course of studies, and after an examination of their knowledge will be regularly pronounced capable of appointment to the office of teaching Christian doctrine and sacred and ecclesiastical history." This will be properly done if in Catholic schools and colleges among the subjects to be pursued by children and young people, religious instruction, as reason itself persuades and demands, holds the first place. In these schools it should be taught according to a properly adjusted teaching plan and by priests skilled in teaching.

If these means and devices are used, if for this work, than which nothing is more holy, nothing more necessary, all on whom the duty rests occupy themselves with strength and perseverance, it can rightly be hoped that the Christian people fortified by holy and incorrupt doctrine against the onslaughts of error will become an acceptable people following good works. Then too they will produce those wholesome results which the Roman Pontiffs have more than once desired for the salvation of Souls. Finally, with the approbation of His Holiness, Pope Pius XI, this Sacred Congregation commands all Bishops that, in this matter derogating from the above-mentioned Motu proprio *Orbem catholicum,* that every five years they will make an accurate report to the Sacred Congregation

about catechetical education in their dioceses, according to the questions which follow. The same order is to be observed as prescribed in canon 240, § 2 of the Code of Canon Law, for the report to be made by Bishops on the state of the diocese entrusted to them.

Given at Rome, on the Feast of the Holy Family of Nazareth, the 12th of January, 1935.

I. Card. Serafini, Praefectus.

L. * S.

I. Bruno, Secretarius.

Questionaire on the Teaching of Christian Doctrine.

I. for children.

a. In Parishes.

Q. 1. What is the number of children in each parish, and how many of these attend catechetical instruction?

Q. 2. With what diligence do the pastors fulfill the duty of training children religiously and who among them neglect this duty?

Q. 3. Whether in these parishes parish schools have been established; with what result and by what method is Christian doctrine taught in them?

Q. 4. Whether and how priests and other clerics living in territory of a parish assist the pastor in teaching Christian doctrine; and who among them perhaps refuse or are negligent?

Q. 5. Do the members of religious communities of men and women assist the pastor in instructing the children in catechism; who among them are perhaps negligent or refuse?

Q. 6. Is the Confraternity of Christian Doctrine established in every parish, and in what manner does it assist the pastor in teaching Christian doctrine to the children?

Q. 7. Do other associations of the laity and especially of Catholic Action assist the pastor in this same work?

Q. 8. Is there a *Catechetical Office* in the diocese or has something similar been established or can it be established?

Q. 9. Whether and how the *Catechetical Day* is celebrated?

Q. 10. Whether and with what fruit are *assemblies of catechists* or other meetings for schools of religion held?

Q. 11. Whether and what means are used to stir up the zeal both of parents and children so that they will attend the parish catechism classes?

Q. 12. Whether and what obstacles impede the obtaining of greater fruit from the teaching of Christian doctrine; what abuses have crept in in this matter, and what means are being used or can be used to remove them?

b. In Catholic Schools and Colleges.

Q. 13. How many Catholic schools and colleges of either sex, especially lately established, under the care of the clergy, secular or religious, or of the religious sisters exist?

Q. 14. How many students, day scholars or boarders, are in attendance at each one of these Catholic schools or colleges?

Q. 15. How often in each week, by what method and progress, is religious instruction given in these schools?

Q. 16. What had best be considered for the more efficacious and useful promotion of this instruction?

c. In Public Schools.

Q. 17. Whether and in what public schools and with what results is Christian doctrine taught?

Q. 18. Whether and under what respect and in what public schools is religious instruction subject to the authority and inspection of the Church?

Q. 19. In what public schools and for what reason is Christian doctrine not taught, and how is provision made for the religious instruction of these students?

Q. 20. Whether and what means are used or can be used in order that Christian doctrine be taught in public schools?

II. FOR ADULTS.

Q. 21. Whether or when, besides the customary homily, catechetical instruction is given by pastors to adults?

Q. 22. With what care, by what method and at what time do pastors fulfill this function?

Q. 23. Do the faithful in each parish attend religious instruction, and with what results?

Q. 34. What means according to the different circumstances of time and place are deemed more fitting to bring about a more fruitful religious instruction of adults?

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

Assistant at the Pontifical Throne:

19 August, 1934: His Excellency the Most Rev. Arthur Jerome Drossaerts, Archbishop of San Antonio.

Protonotaries Apostolic ad instar participantium:

22 September: Monsignor Arnold Estvelt, of the Archdiocese of Santa Fe.

4 November: Monsignors Maurice R. Spillane and William J. FitzGerald, of the Diocese of Trenton.

6 November: Monsignor John M. Langlois, of the Diocese of Lafayette.

7 November: Monsignor Thomas Conry, of the Archdiocese of Dubuque.

11 November: Monsignor Bernard G. Traudt, of the Archdiocese of Milwaukee.

15 December: Monsignor Patrick C. Brennan, of the Diocese of Burlington.

18 January, 1935: Monsignors Conrad Chaumont and George H. Chartier, of the Archdiocese of Montreal, Canada.

Privy Chamberlains supernumerary of His Holiness:

1 June, 1934: Monsignor Fulton John Sheen, of the Diocese of Peoria.

27 October: Monsignors Carl E. Frey and Michael J. Ready, of the Diocese of Cleveland.

Privy Chamberlain of the Sword and Cape supernumerary of His Holiness:

20 December, 1934: Mr. Henry Coleman May de Courcy, of the Archdiocese of Baltimore.

Domestic Prelates of His Holiness:

23 April, 1934: Monsignors Joseph A. Bastien and Joseph Solski, of the Archdiocese of Winnipeg, Canada.

3 June: Monsignors James Delany, Michael Howard and Cecil Morkane, of the Diocese of Dunedin, New Zealand.

20 June: Monsignors Michael Francis Sullivan and Patrick J. McGrath, of the Diocese of Monterey-Fresno.

21 June: Monsignor Francis P. Carroll, of the Archdiocese of Toronto, Canada.

7 July: Monsignors George L. Leech and Thomas S. McCarty, of the Archdiocese of Philadelphia.

28 July: Monsignors Matthew Creamer, Joseph Melancon, John E. Finen and L. J. A. Doucet, of the Diocese of Manchester.

7 August: Monsignor Francis John Hall, of the Diocese of Middlesbrough.

10 August: Monsignors James F. Flynn, William T. Conklin, Bernard J. Quinn, John M. Kiely, Edward P. Hoar and William J. McKenna, of the Diocese of Brooklyn.

22 August: Monsignor J. E. Coursol, of the Diocese of Saint-Jean-de-Quebec.

26 August: Monsignor Michael S. Halm, Joseph W. Englert, Thomas L. Ferguson, George L. Cassidy and J. Francis Hinchey, of the Diocese of Hamilton, Canada.

21 September: Monsignors Sebastian Bernard, Michael J. Domachowski, Philip Dreis, Julius H. Burbach, Joseph F. Barbian, Aloysius J. Muench, Francis E. Murphy and Peter Holfeltz, of the Archdiocese of Milwaukee.

23 September: Monsignors James J. Downey and Christopher Goelz, of the Diocese of Belleville.

3 November: Monsignors John Raymond O'Donoghue, Lawrence J. Carroll, James B. Rogers and Philip Cullen, of the Diocese of Mobile. Monsignors Louis D. Grenier, Patrick F. Doyle, Thomas F. Cummings and Boleslaus A. Bojanowski, of the Diocese of Springfield, Massachusetts.

5 November: Monsignors Albert L. Fletcher, James Patrick Moran and James P. Gaffney, of the Diocese of Little Rock.

Monsignors Anthony J. Dean and Henry E. Boesken, of the Diocese of Toledo, Ohio.

6 November: Monsignors John M. Molloy, John B. Albers, William T. Donohue, Francis Kopecky, William J. Convery and Theodore F. Warning, of the Archdiocese of Dubuque.

Monsignors John B. Frigge and John G. McNamara, of the Diocese of Omaha.

Monsignors Anthony F. Isenberg, John A. Vigliero and Philip Keller, of the Diocese of Lafayette.

Monsignor August D. Rheaume, of the Archdiocese of Winnipeg, Canada.

Monsignor James O'Connor, of the Diocese of Achonry, Ireland.

11 November: Monsignors J. Valentine Casey, William Leen and August R. Thier, of the Archdiocese of Dubuque.

28 November: Monsignor John Freeland, of the Diocese of Northampton, England.

30 November: Monsignor Charles Alphonse Corbishley, of the Diocese of Salford, England.

Monsignors Patrick McCullough and Francis J. Morrell, of the Diocese of Wichita.

14 December: Monsignors Giles Allais, Raphael J. Markham, George A. Gorry, R. Marcellus Wagner and Robert J. Sherry, of the Archdiocese of Cincinnati.

Monsignor Arthur R. Freeman, of the Diocese of Raleigh.

Monsignor Patrick Byrnes, of the Diocese of Duluth.

15 December: Monsignors John Patrick McKenna, Adolph Joseph Domann and Clarence A. Bradley, of the Diocese of Leavenworth.

29 December: Monsignor Jules J. Rousseau, of the Diocese of Lafayette.

30 December: Monsignors John Joseph Driscoll and Joseph Charles Straub, of the Diocese of Springfield, Illinois.

31 December: Monsignors John B. Laboissiere, Francis L. Phelan and Daniel J. Keleher, of the Archdiocese of Boston.

2 January, 1935: Monsignors William L. Hannon, Martin A. O'Connell and Bernard Jacobsmeier, of the Diocese of Davenport.

9 January: Monsignor Peter Keenan Guilday, of the Archdiocese of Philadelphia.

Knights Commander of the Order of St. Gregory the Great, civil class:

8 August: Messrs. Alexander Waley, Ernest James Oldmeadow and Algernon Bowring, of the Archdiocese of Westminster.

Knights of the Order of St. Gregory the Great, civil class:

20 May, 1934: Mr. Lawrence Engelbert McMahon of the Archdiocese of Montreal.

26 November: Mr. John Carroll Payne, of the Diocese of Savannah.

30 November: Mr. James M. Graham, of the Diocese of Springfield, Illinois.

7 December: Messrs. Joseph Sylvestre, George Chevalier and A. Alban Dionne, of the Diocese of Joliette.

14 February, 1935: Mr. Thomas Kirby, of the Diocese of Sioux Falls.

Knight Commander of the Order of St. Sylvester, Pope:

29 November, 1935: Mr. James Cifrino, of the Archdiocese of Boston.

Knight of the Order of St. Sylvester, Pope:

19 July, 1934: Signor Marino Paparelli, of the Archdiocese of Montreal.

12 September: Messrs. Leo Limpson, George Carroll and Crowney, of the Diocese of Rochester.

5 November: Dr. Anthony Yasuo Ogata, of the Archdiocese of Tokio.

16 December: Sig. dott. Augusto Cortes, of the Archdiocese of Manila.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

A CATHOLIC "REVIVAL".

To the Editor, THE ECCLESIASTICAL REVIEW.

When Catholics hear or read of a "Revival" being conducted in their locality they immediately form a mental picture of a "high-powered" orator, shouting "the end of the world is at hand! If you don't hit the saw-dust trail you will certainly be damned!" This idea comes from the popularity of the word with the various Protestant sects. But, the word is now taking on a new significance, or rather, returning to its old meaning. To-day among the Catholics in Oklahoma this word signifies the spreading of Christ's Gospel in a manner similar to that of the Apostles.

Such an apostolic work was inaugurated during last summer by a young priest at St. Joseph's Church in the small town of Bristow—who has the pastoral care of souls in the major portion of Creek County, Oklahoma. This regenerated method of spreading Christianity shows every indication of being one of the most fruitful catechetical movements of our time, especially among our rural non-Catholic population. In view of what this work has accomplished, it should be called to the attention of every pastor and priest in the Union, particularly to those in the rural communities of our southern and southwestern dioceses where "the field is white for the harvest".

The principal reason I have for presenting these facts to the readers of the REVIEW is the thought that some may emulate this method of bringing the true Gospel of Christ to our rural neighbors who are stumbling in the darkness of ignorance, error and paganism, and have not the means (which are open to their city brothers) of discovering the One True Church. I know that this humble priest would shrink from telling his own

experience, and for this reason I take the liberty of disclosing his work among the rural non-Catholics of the former "heart of the Oklahoma oil field" and the present center of the K. K. K. activity in this State.

While serving as an assistant in Oklahoma City, this priest began the work of carrying the gospel to the man in the street by delivering lectures on street corners, court-house lawns, vacant lots, or anywhere he was able to assemble a group of listeners. When he was appointed pastor of Bristow, one of his first concerns was to inaugurate this same missionary activity in his new field of labor.

Just how opportune this work is, in breaking down prejudice and fostering a desire to study the teachings of the Church, most priests fully realize. But it reaches our city population only and begins to bear fruit only after long months of patient labor. The method does not reach our rural communities where the only form of religion known to the people groping in error is to congregate and hear their minister (in practically every case an uneducated, fellow farmer) deliver such sermons as: "You're going to Hell! may God bless you." In order to reach these people this priest decided on the unique plan of going into the various districts of his territory and explaining the true teaching of Christ. This, he knew, could be accomplished if he obtained permission for the use of the school building in the respective places for two weeks, to hold "A Catholic Revival".

He gave his new work this novel name in order to inform the people what to expect should they desire to attend the services. He weighed well the naming of the work "A Catholic Revival," for the word "revival" is commonly accepted as meaning a form of Protestant worship. He definitely decided on the name only after he had announced the meetings in a second community as "A Mission for non-Catholics", at which the attendance was much less than he had expected. The non-Catholics themselves said that this was due to the fact that so many of their people had no idea of the nature of the services and were timid about coming lest it be "the regular Catholic services" (the Mass), "or something repulsive to them".

He selected a farming community in one of the most desolate sections of his territory, where the roads are rocky trails wind-

ing through the "black-jacks," for the scene of his first revival; a community which boasted of only one Catholic family. Through this family he learned that the majority of people in this district were followers of the Pentecostal Apostolic Church —a near relative of the Holy Rollers; that they held their regular "prayer-meeting" and revival services in the school house; and, most important of all, they were not averse to the idea of having a Catholic priest come and, as one put it, "give his views on religion". Learning this, he immediately called on the district School Board and obtained permission to use the school building on any nights which this group would not be using it.

He made arrangements (through his "deacon," as he then styled his parishioner in this community) to attend one of the "prayer-meetings" in order to try to persuade the minister to cancel his meetings for two weeks. Also, he wanted to use this opportunity to announce to the whole community that he would come there and hold a Catholic Revival. Being prevented by an unforeseen engagement from attending this meeting, he sent one of the diocesan seminarians who was assisting him during the summer with his street lectures, to act in his name. The minister was opposed to the idea of having a priest bring Catholic doctrine into the community. But after questioning the young levite and learning to his utter astonishment that Catholics believe in the Divinity of Christ, and do not adore St. Peter; that they believe Christ gave His Apostles the command to carry on His work; and that Catholics really believe in the Last Supper, he not only agreed to cancel his meetings for the two weeks and to allow the "brother" to announce the Catholic Revival at his services, but he went to the extent of spending several minutes after the announcement telling his flock how much this would mean to them, and urging them to make special efforts to attend every service.

The program for this revival may be labeled as a combination of the ordinary method of procedure at a non-Catholic mission and the method used in giving street lectures on Catholic doctrine. It resembles the former as to subject matter and the answers given to the various questions, but it is much less formal and has a greater tendency toward an intimate personal conversation with each individual. Then, too, another very

helpful feature was the free distribution of pamphlets or other publications at the close of each service. This literature varied from the "Question-Box" to the popular four-page leaflets published by the Paulist Fathers. That this was a decided help was shown by the fact that many came to say how much they enjoyed the instructive reading matter. (During this and the two succeeding revivals, approximately 2500 pieces of literature were distributed).

Two lectures were given each evening—the first, lasting about fifteen minutes, the second, extending sometimes to thirty-five minutes. After both lectures, written and oral questions were answered. These lectures were given by the priest and his two seminarian assistants. The meetings would last from an hour and a half to two hours, depending on the number of questions to be answered. The first speaker would open the meeting with the prayer: "Come, Holy Ghost," give his lecture and answer any question asked by the audience. The second speaker would then answer the questions from the "Question Box" (which hung just inside the door), give his lecture, and then answer any questions which it might have provoked in the minds of his hearers. When all were satisfied and there were no more questions to be answered, the services would be brought to a close by having the congregation stand for the recitation of "The Lord's Prayer".

The priest wanted singing each evening, but since he would have to arrange for the singers to come from Tulsa or Oklahoma City, a distance of forty-five and eighty-five miles respectively, he had to be content with this added attraction on Sunday nights only. Then, too, on these nights he also had a special speaker, the Diocesan Vicar of Missions, Monsignor A. F. Monnot, who enjoys the experience of over twenty years of successful work in preaching to and instructing non-Catholics. Monsignor Monnot alone had the honor of speaking on these special occasions, as a less eloquent speaker, either preceeding or following the Monsignor, would only detract from the value and force of his message.

Realizing that he was dealing with a group who knew scarcely anything concerning the Church or the truths of Christianity, the promoter proposed to treat the following subjects

during the course of this revival: By what Authority?; The Sign of the Cross; The Church and the Bible; Patriotism; Sisters; Images; Praying to the Saints; Devotion to Mary;* Is one Religion as Good as Another?; The Pope; Infallibility; The Government of the Church; The Priesthood; How to become a Catholic; Baptism; Confession; The Examination of Conscience; Faith; The Holy Eucharist; Indulgences; Purgatory; and Eternal Salvation.* The first evening was devoted to outlining the program which he intended to follow during the two weeks, stressing the point that all speakers would welcome any questions concerning the Church or her practices. The speaker explained from whom he received the authority to teach in the name of Christ.

Suspicion and distrust were manifest at the first meeting. Before the services, even by diligent application of psychology and strategy, the priest succeeded in talking with only two men: he did most of the talking because they would respond only with yes, or no. The same spirit prevailed during the meeting. They were willing to listen, but had the attitude of strong men ready to pounce on error. Many of them unconditionally believed that if the Catholic priest was not the devil incarnate he was at least his personal representative. Knowing their frame of mind, the priest took occasion to ask them to note that he had none of the characteristics commonly attributed to the devil, and also, to ask them to pay particular attention to the doctrine which he set forth and see if they thought it sounded as one proposed by his majesty of the nether regions. This broke the ice, and after a few nights the men would gather round the priest to engage him in conversation.

The periods devoted to the answering of questions were always periods of intense attention. Even when a foolish question was asked, they were intent on hearing how it would be answered. These questions would range from "Why are Sisters in Catholic hospitals forbidden to speak to Protestant patients?" to "What is God?" One question which was asked the first night stands out apart from all others, and the answer should be seriously considered by all concerned. It is: "Christ told His Apostles to 'Go and teach all nations'. Now, if you

* Delivered by Monsignor Monnot.

believe that the Apostles were the leaders of your Church, why did it take your Church so long to decide to send you to our community?"

The priest urged the people to write their questions and place them in the "Question Box," but he soon discovered that this method has its handicaps, especially when dealing with a rural community. It is difficult for some Protestants or non-believers to put into words the question which they wish to ask. Then too, the one answering the written question can only hope that his answer really covers the question in their minds. But if the individual presenting a question can be interrogated concerning his difficulty, one very often discovers that the information sought is quite different from what the question seems to indicate. For example, a man asks: "Why do Catholics pray to men and not directly to God?" Now, if the speaker explains the doctrine of the Communion of Saints, and then asks if that clears up the difficulty, he will be told that he is entirely off the question. In questioning the individual, one will find that he intended to ask: "Why do Catholics go to confession to a man and not directly to God?" Learning that by the oral questions this danger of failing to answer the question as desired was eliminated, the missionary was glad that most of the questions were asked from the floor.

The average attendance at these services, not counting the children who were unable to profit by what they heard, was about seventy-five, varying from older school children to their grandparents. One rainy night, however, there were only 25 who braved the elements in order to hear more about the Church. (But if one could see the roads over which they came, one would be inclined to say that even this number is impressive.) On the first Sunday night the capacity of the house was overtaxed. There were 225 in the building (by crowding, seats could be placed for 175) and all the outside space near the windows was filled with eager listeners. On the following Sunday night, in spite of a steady rain, 110 of these farmers managed to attend the meeting. These good, but misinformed people came from the hills and timber lands in real holiday fashion. A few of the more daring took chances in Fords and trucks; but the majority came in wagons or on foot (one man

walking four miles through the woods in order to hear "all about this new doctrine"). One interesting character, always the last to arrive, would appear every evening laboriously prodding his mount—a long-eared, white donkey.

This first experiment of conducting a Catholic Revival in Oklahoma was brought to a close with an inspiring sermon on Eternal Salvation by Monsignor Monnot, on Sunday night, 30 July. The experiment showed the value of the work, and, due in a certain measure to the efforts of the Protestants themselves, Catholic revivals were to be conducted in other communities within the promotor's vast parish. During this first revival, Protestants from other communities came begging him to come to their school house and hold similar services.

He was able to fill two such engagements before the opening of their schools. The attendance and interest at these were on a par with that of the first revival. But these people were not to do without singing. They organized their own choirs—putting as much zeal and devotion, if not more, into the singing of Catholic hymns as they would into the singing of their own. These revivals were conducted according to the program of the first, with the exception that here there was singing each evening. The choir would sing hymns in honor of the Holy Ghost, the Blessed Mother, and Jesus, before the talks. After the answering of questions they would again sing to Jesus, to Mary, and lastly, "Holy God We Praise Thy Name".

It is impossible to state definitely the amount of good which was accomplished by these three revivals. They certainly were a big factor in breaking down ignorance, prejudice, and bigotry toward things Catholic. Catholics and the Catholic Church are now respected in these communities. There is one result, however, which can be definitely tabulated. Toward the close of each revival the missionary passed out cards to be signed by those wishing to receive instruction in Catholic doctrine, and from the three communities he received cards representing seventy-five interested souls.

During the winter months the missionary goes to these places on as many nights as possible to give instructions. He finds, however, that there are many in attendance who did not signify

their desire for further enlightenment. For instance, at one place where he expected to have twenty-eight, he was gratefully surprised to find over forty. The prospects are so encouraging that the priest is already making plans for a more extensive campaign next summer.

HAROLD F. PIERCE.

ATTRACTING PUBLIC SCHOOL CHILDREN TO CATECHISM CLASS.

We published in our February number, 1935 (pp. 291-95), the opinions of James Johnson and Father Henry, S. J., on the methods of attracting public-school children to catechetical instructions. Since the problem is one of great importance and dependent on experience, the Editor asked each of the two writers for a brief answer to the following question:

> Is it necessary to offer inducements to public-school children by way of entertainment or recreation in order to win them to faithful attendance at catechetical classes?

Father Henry says, *Yes*; James Johnston answers, *No.*

I.

My experience leads me to believe that there are thousands and thousands of Catholic youth who are not being instructed in their religion, but who would come to instruction if besides instruction there was offered a period of entertainment or recreation. Look about and see the numerous Protestant settlement houses and "Bible classes" springing up and flourishing in our Catholic parishes, taking our own Catholic children from under our very noses, weakening or ruining their faith, holding them during the time of Sunday Mass and catechetical instruction in their own parish churches. Why do they pass them and go to these centers? Is it not because of some natural appeal, such as entertainment, games or project work? Are we to stand by and say, "If the eternal, supernatural truths of the Catholic religion are not strong enough to draw them, we can do no more, and they can go elsewhere?" "Elsewhere," will

probably mean for many eternal perdition. Take, in addition to the thousands mentioned above, the army of Catholic children and youth not even attending anything as remotely religious as the Protestant settlement houses. The great, saving truths of the Catholic religion mean nothing to them, have practically no drawing power, because they have never had an opportunity of coming into close enough contact with these truths. "Ignoti nulla cupido."

If St. Paul's "all things to all men" means anything, I think we ought to make the initial appeal in a way that will bring them in. Our Blessed Lord according to the gospel narrative did not give a discourse on the Trinity at the marriage feast of Cana, nor even an exhortation on the beauties of motherhood and holy matrimony, but He did make all there a little happier by supplying some additional refreshment. We can appeal to this great army of souls, many of them apparently hurrying down the easy road of eternal perdition, appeal to them legitimately, in a way that will lead them into our classes, where they will drink of the saving waters of salvation.

What we need in this country to-day, to my mind, is a few more like St. Don Bosco, who was so successful in bringing in the strayed sheep, and keeping them in the fold. Don Bosco would find much to do were he here in the United States in this day and hour, and I believe he would make ample use of the same methods that he used—namely, attracting youth through games, entertainment and other natural means. Once he had the attention, good will and confidence of the children, he not only taught them to know their religion, but to practise it and love it.

During the past twelve years I have been constantly engaged in some kind of catechetical work in six different archdioceses or dioceses, and in every one of them have I found large numbers of young souls belonging to the category mentioned above. In a certain American parish in one of our large cities of the Middle West, the pastor, a serious and zealous man, approached me in this manner: "Can you come over here and give me some help in solving the problem that is bothering me more than anything else? That problem is the difficulty of getting religious instruction to my public-school children. I have tried to work it out. A few are coming, but they do not come regu-

larly, and we are not getting anywhere. You may use the schoolyard, the school rooms, or any part of my plant. Buy what supplies you need and send the bills to me."

We immediately introduced games and prizes and sometimes a short movie. In a little time, we had seventy children in regular attendance, an increase of about 400% over the previous regular attendance. Of course, catechetical instruction formed the major part of the program. At the end of about three weeks, the pastor came out into the yard where the children were playing games, and asked me to introduce him to a number of these children. They were Catholic children living in his parish, but they had not been attending Mass or catechetical instruction—lost sheep reclaimed by the attractive catechetical program. We knew of children who resisted the efforts of their parents to take them on auto excursions, begging to be allowed to go to the catechetical center instead.

In Chicago within the past year, the number of children from one of the public schools attending the catechetical center was disappointingly low. Distance from the church, inclement weather, and more interesting activities in the school, were the main reasons given for non-attendance. We rented an empty store nearer the school, introduced entertainment and prizes—the catechetical instruction always occupying the first and major portion of the program. The number increased each succeeding time, and after four weeks we had one hundred and twenty-two in attendance, twice as many as had ever come to our first location. The shorter distance had something to do with it, but we know that it was the other feature—namely, the introduction of entertainment of some kind that was the principal element in influencing them. Once they were in the store, they gave their full interest and attention to the forty-five minutes or an hour of catechetical instruction.

In another part of the country we stumbled on a little Mexican town, the inhabitants of which were receiving practically no religious ministration. The assistant pastor of a neighboring church to whom this mission had been assigned, had at the same time several other missions, and it was simply impossible for him to do much for this group. On one bright Sunday morning we brought out an automobile load of college boys and got permission to use the village school-house. That day

we had four children at the center. We played ball with these four, gave each a meal, or some slight remembrance, a little instruction, and told them to bring more of the children on the following Sunday. The next Sunday we had twenty-three, and within six weeks, with the help of some Sisters and more student teachers, had six regular classes operating, about sixty children. Mass once every four or six weeks was introduced, and the people were given an opportunity to come in contact again with the saving truths of their religion. During all this time we continued the entertainment and games, making Sunday morning the bright spot of the week both spiritually and socially for these neglected people. If we had simply gone out there and attempted to give them straight catechetical instruction, I feel sure we would not have had to go often, for they were not in a position mentally or spiritually to appreciate the value of such instruction, and had drifted so far that it took something more than a purely religious program to appeal to them. With our method, we succeeded in bringing many of the children to their First Holy Communion, and in drawing back to the sacraments those who had been away for years and years.

Certainly the appalling number of our "Catholic" boys and girls who land in the Juvenile Homes, Houses of the Good Shepherd, etc., and the number of youth of Catholic extraction with crime records today, cry out to us that something more is needed than the bare opportunity to come to instruction. To my mind, the real solution of our Catholic youth problem is to send them through the parish school and the Catholic high school. In the absence of that, I think there should be in each parish a community center of some kind: we might call it a "parish community center" where these young people would like to come, where they would find wholesome recreation, entertainment and proper companionship. It would be a place where they could spend their leisure time, including much of the time they now spend at places of entertainment which are destructive of morals and real happiness. In this community center ample provision could and should be made for the religious instruction of those frequenting the center, as well as for the deepening of their faith, and intensifying their practice of that faith. Thus, *the parish church is made the center of the social as well as the religious life of the people.*

In Chicago, during the past year a three-point program has been worked out by the Catholic Instruction League and CISCA, the archdiocesan students' Catholic Action organization. First, it provides a definite course of catechetical instruction. Secondly, it provides play leaders to teach and lead children in games, races, and other recreational projects. Thirdly, it provides outside entertainers to give the children wholesome amusement. This three-point program has brought to the catechetical centers many children never seen there before. Moreover, *under the supervision of the local pastor, it makes the parish church and school the center of the child's interest and develops parish loyalty.*

Certainly the subject of religion itself can be made very interesting and appealing to those actually taking it, but not so to those who unquestionably have an aversion to starting anything that is described as purely religious. Only the love of play will bring some children to a catetchetical center. But we need not worry overmuch about that, if eventually the catechetical center brings them to a love of God.

J. H. HENRY, S.J.

Chicago, Illinois.

II.

My answer to the above question is an unqualified "no". But since it is much more reasonable to build up than to tear down let me explain my position. It was impressed on me early in life that a person who could set aside his own prejudices and profit by the experiences of others could accomplish more than one who waited for that grand old task-mistress to teach him her wise but sometimes bitter lessons. That thought came to my mind when some years ago it became my duty to care for the spiritual needs of a vast number of children of Italian extraction in one of our large cities. I arrived full of zeal, my mind a whirlwind of plans—we would win the children with games; there were to be baseball and basketball and football leagues and Boy Scout troops by the score. I wanted sewing classes for the girls and I even made hasty arrangements for violin lessons for the musically inclined. But the pastor put his foot down: "Absolutely no. There is no religion in such things." "But we will put religion in them",

I rejoined. "Father", said he, "I have tried all those things and they did not get results. I want those children at Mass, at the sacraments and at instruction. Go out and get them." And since experience has always seemed a good argument I set aside my own opinion and followed the advice of an older man. I have never regretted it. Too often, it seems to me, adults, trying to aid youth, give, not what youth wants, but what the adult thinks youth wants. Youth wants the consolations of religion from the priest, it wants religion's answer to the riddle of life, and it will respond readily, magnificently, in proportion as the priest satisfies its needs.

Another bit of experience came from the superior of St. John Bosco's Salesians in this country. "Make every child your friend," he advised. I laughed at the thought of trying to be a personal friend of over three thousand children; but at his assurance that it could be done, I abandoned the rough and ready methods formerly in use. We have a method of dealing with public-school children in large numbers which we have built up from those two bits of experience and which does get results. I give it so that it can be seen why I think that games and other attractions are neither useful nor necessary.

We proceed as follows:

1. Each year in the late spring we take a house-to-house census to find out just what children have arrived since the last census.

2. We prepare a notice to each father telling him when catechism opens and name the children we wish to see. These are sent out in the first week of September. Each teacher is given a list of the children who should report to her and she checks them from the list as they come.

3. After two days of catechism the sisters who teach start out and visit the homes of missing children to remind parents of their duty.

4. The names of children still missing after the visit of the sisters are given to the priest in charge. He visits the home in the evening when father and children are together and lays down the law clearly and firmly.

5. No parents ever visited the rectory without being reminded of their duty to send children to Mass and instruction.

6. Catechism classes are run as efficiently as possible. The children are graded as they are in school, according to age and ability. All the devices of the public school, home work, written examinations, report cards, etc., are used to make the religion class as important as possible in the child's eyes. Classes are conducted twice a week for boys and twice for girls.

7. By means of the envelope system, each child's Mass attendance is carefully recorded.

8. To one priest is assigned the task of being the custodian of the children. Mass finished in the morning, he has no other parish duties. He spends his time with the children wherever he can find them, on the street, in the schoolyard, in their homes. Since there is a record of every child, a study of these records tells him just where to look for delinquents. In his talks with the children they may start with any subject under the sun, but they always end with religion. Since Father never uses physical force, the children, even the worst, approach him readily and talk quite freely. In the past three years there have been but two instances of boys who refused to come when called. The priest tries to be friendly with all. He doesn't mind sticky hands on his coat sleeve; he doesn't seem to hear accidental lapses into profanity. But he puts this thought into every child's mind, that Father will not have friends who don't go to Mass, to the Sacraments, to instructions. Moreover, there is no escape from an accounting with Father. The delinquent may find Father sitting on the front porch as he comes home in the evening, or Father may be standing casually at the boys' entrance to school through which he must pass or he may look up from a marble game to find Father standing over him or he may be waited upon by a committee of his fellows with the curt notice, "Fader wants yuh", but he is as sure of that meeting as he is of the sunrise. To this method of winning the children much of our success is due.

Consider our results last year. Because of the large number of children we have as yet made no satisfactory provision for the instruction of children who have been confirmed. Just now we follow up their attendance at Mass and the sacraments. But we have nearly 1700 whom we want at catechism. When classes opened last September, on the first two days 1,234 children appeared. On the next two days these children returned,

with 317 more. Within the next two weeks, after our visits, 75 more reported. In other words, more than 95% of the children were on hand for instruction and they came to study catechism, not to play.

Again, priests in a district of our kind know the methods used by Protestant proselytizing agencies to get our children from us. Parties, picnics, games, prizes, free movies, manual training and sewing lessons, candy, ice cream and cake in abundance—they have tried them all. We never used these methods once. We found out the children going to those places and warned them to stay away. In church, in catechism, on the street we pounded home the idea—Catholics must go to Mass, to the sacraments, to instruction. It is interesting to know that of two active missions, one closed down after two and a half years of our efforts (and it could have closed after six weeks—the attendance fell to about twelve). The other, just over our parish borders, struggles along with a mighty small handful—all children of Protestant families; and even some of these have promised that as soon as they get old enough to resist the compulsion of their parents, they will return to the Catholic Church. When the reader considers that over fifty per cent of these children are supported by the city welfare department and that they have little enough to eat and no money for sweets or movies, I think he will draw two conclusions: first, that these little Italians are heroes in a very real sense, and secondly that religion, if properly presented, even to a child, is sufficiently powerful *of itself* to draw him to know it, to love it and to practise it.

With regard to games, some seem to be of the opinion that because St. John Bosco found them useful, we must of necessity fit them into our schedule under all circumstances. Not so. We are not dealing with the Italy of the nineteenth century where children did not know organized entertainment. The children of our American communities are overwhelmed with organized efforts to amuse them. The public school, with its gymnasiums, swimming pools, playgrounds magnificently equipped, saturates the child's desire for play and stultifies our poor efforts to attract him. Five hundred thousand dollars could not duplicate the equipment which the city turns over to the children within the limits of our parish. Is not the fact

that children properly approached, turn their backs on this array and attend instruction a sufficient evidence that, if we concentrate on the essentials—good instruction and a *systematic* effort to gather the wayward—we are taking the shortest and the best path to our end—the catholicization of the public-school child.

My point is not that we should frown upon play. It is necessary and useful for the physical development of the child. My point is not that it is wrong for a priest to play with the children or to organize them for sports. If he has the time from his parish duties, that too is good and useful. My point is this, that our religion itself, properly presented, will draw the child to instruction, that games and other diversions as a motive for attendance at religious instruction are a waste of time and effort. The children can be gathered much more efficiently without them, for then they come prepared for work; they take a serious view of religion; they do not so associate religion with play that they toss it aside together with the games of their youth when they come to man's estate. Again, the question is not whether games are "wrong". The question is whether, considering the conditions of our country, play is a (1) necessary, or (2) the most effective, or indeed (3) a useful method of bringing children to religious instruction. Experience, that of other as well as my own, impels me to decide negatively in each case.

JAMES JOHNSTON.

OUR CATHOLIC RUTHENIANS.

At this advanced stage of the current pontificate, when the slogan "Catholic Action" is on the lips of myriads throughout the length and breadth of Christendom, one might suppose it vain indeed to seek a worthy cause which had altogether escaped the zealous attention of our faithful. None the less, there exists in our very midst a quite numerous group which, though sharing with us the plenitude of the Catholic Faith, and acknowledging together with us the primacy, not only of honor, but also of jurisdiction, of the Holy Apostolic See, seems to a deplorable degree cut off from the corporate life of the Church in America. I speak of the Greco-Ruthenian Catho-

lics, or, to employ a designation of late more in favor among themselves, the Catholic Ukrainians of the Greek Rite.

These coreligionists of ours, heirs to the beauty of the Byzantine liturgy, and to the distinctive and enchanting culture of old Russia, have come to us in the main from the provinces of Galicia and Carpathian Ruthenia. In Galicia, for generations a domain of the Habsburg monarchy, the Eastern Christians were long blessed with freedom under a Catholic sovereign to follow the dictates of conscience, and hence were wholeheartedly united with Rome. In Carpathian Ruthenia similar fortunate conditions obtained, and as a consequence its inhabitants were likewise strongly Greek Catholic; for the Carpathian territory, prior to the Treaty of Versailles, lay within the frontiers of the Kingdom of Hungary, where the crown of St. Stephen afforded ample security from schismatical coercion. With Greater Ukrainia we are concerned only indirectly. Throughout this vast region, subject to the sceptre of the Orthodox Tsar, Greek Catholicism had been all too effectively stamped out during a century of systematic repression culminating in the edicts of the panslavist autocrat, Alexander III, and in keeping with this monarch's policy of so-called Russification, outward conformity with the State Church was rigorously exacted. It is evident, therefore, that it is to Galicia and Carpathian Ruthenia that we are principally indebted for the survival of the Greco-Slavonic Rite within the fold of Peter, and more particularly for the presence amongst us of a notable body of fellow Catholics whose public worship is conducted in accordance with its prescriptions.

The primary cause of the isolation from which the Catholic Ukrainians of the United States are now so keenly suffering is, of course, the political and moral chaos consequent upon the collapse of Russian civilization and the dismemberment of the Austro-Hungarian Empire. One is not free in this connexion to disregard the disastrous results of the subversion of the Romanov dynasty; for this mighty force, while certainly no protagonist of the Petrine claims, was unquestionably a staunch upholder of the Christian religion throughout its far-flung realms. To-day, thanks to Versailles, the Ukrainian beholds his native land hopelessly partitioned, and realizes that the guarantees once so glibly given regarding the independence of

enslaved nations were uttered at best in a spirit of levity. Hence a huge share of the energy and financial resources, which would normally be expended upon the needs of the Church and upon the godly instruction of children, is now diverted to nobly conceived though largely futile schemes of patriotic endeavor. Furthermore, from Greater Ukrainia, now the prey of extremists of every sort, there come compatriots, and from Muscovy men of kindred race and dialect, some laden with bribes, others gifted with silver-tongued eloquence, but all striving with might and main to diffuse more widely still the stark confusion which reigns within the Kremlin's walls. Need we wonder, when confronted with the spectacle of such devitalizing and malign influences, that some actual injury is accomplished thereby? Defections inevitably occur among those not well grounded in their faith and among those whom neglected education leaves the natural victims of sophistry. But even through the ranks of those generously equipped with the finest qualities of mind and heart there is spreading a melancholy perplexity that augurs no good for the cause of religion. Absorbed in their own peculiar problems, and unable through poverty and through stress of unremitting strife with destructive agencies any longer to play their rightful rôle in ecclesiastical affairs, the isolation of our Ukrainian Catholics grows daily more pronounced.

But there is a secondary cause of this anomalous isolation, which, unlike that cited above, is capable of being overcome. Moreover, it constitutes a challenge to the zeal of all of us, who would loyally adhere to the program set down by His Holiness, Pope Pius XI. We surely recognize the fact that our reigning Holy Father, more determinedly, perhaps, than any Roman Pontiff since Clement VIII, has set his face toward Constantinople, Kiev, and Moscow, unswerving in his high resolve to spare no effort to heal the wounds of the age-old schism. Yet here in our midst is an element, Greek in rite, Roman in fealty, battling unaided against the common enemies of us all, and we are hardly aware of its very existence. With naught but culpable ignorance to plead in defence of our aloofness, we extend no hand of fraternal greeting, offer no word of encouragement. Years of constant association have convinced me that of all the ills now afflicting our Catholic Ukrainians, there

is not one which could not be rendered the more tolerable by our charitable coöperation. Hence I submit that their present lamentable plight is attributable in no small measure to indifference and lack of sympathy on the part of their fellow Catholics of the Latin Rite.

For valuable data touching upon our topic I would refer the reader to the excellent little book entitled *The Divine Liturgy of St. John Chrysostom,* by Dr. Andrew J. Shipman, as well as to the *Catholic Encyclopedia's* article, "Greek Catholics in America", from the pen of the same erudite author. More exhaustive information can be discovered in the treatise, *The Orthodox Eastern Church,* by the late Father Adrian Fortescue of Westminster Cathedral. But events of grave import have transpired since these writings first appeared. Paradoxically enough, the singular position of strength and privilege formerly enjoyed by our Ukrainians has, owing to radically changed circumstances, turned to their serious disadvantage. For the Ukrainians and they alone, of all the Orientals comprised within the American Church, were conceded by the Holy See their own episcopal jurisdiction, distinct in every sense from that of the local Latin bishops. This canonical arrangement, effected during the reign of Pope Pius X, was promulgated on 28 May, 1913, and it announced the preconization as first bishop, of Monsignor Stephen Soter Ortynsky.[1] On 17 August, 1914, was published the Apostolic Constitution, *Cum Episcopo,* which fully clarifies all issues involved in the erection of the separate jurisdiction, and serves as the charter of the Ruthenian Church in America. The founding of the new diocese, with boundaries coincident with those of the United States, but with membership restricted to the Eastern Slavs, was intended by the Sovereign Pontiff as a mark of especial grace toward a people which, holding fast to the Roman allegiance despite terrific opposition, had built up a splendid ecclesiastical organization in a foreign land. It was designed also as the most expeditious means of forestalling complexities likely to rise through insufficient familiarity with the laws and customs of the Eastern Church.

[1] See ECCLESIASTICAL REVIEW, vol. 49, p. 473, for the text of the letter of the Apostolic Delegate to the American hierarchy transmitting instructions from Cardinal Gotti. See also volume 51, pp. 586 and 710.

At the outset all was serene, and an unprecedented era of development was inagurated. Of recent years, however, the Ruthenian Church, unable to function as formerly, finds herself still possessed of her extraterritorial rights, but sadly impaired for want of adequate communication with the dominant Latin Catholicism of this country. Nevertheless, as authorities are agreed, the separate jurisdiction is doubtless destined to be permanent: its suppression would be the greater of two evils. The general provisions of the decree, *Cum Episcopo,* will probably not be rescinded, at least not until Eastern European immigration shall have been thoroughly assimilated. Hence it is that our Ukrainians are all the more dependent upon the voluntary moral support of individual Latin Catholics. God grant it be forthcoming before the minions of Muscovite anarchy can report an outstanding victory.

Through a division of the diocese made by the Roman Curia in 1924, we now have two Ukrainian Ordinaries in the United States. The Most Rev. Constantine Bohachevsky, D.D., Titular Bishop of Amisus, retains the old cathedral at Philadelphia, with jurisdiction over the Galicians, while the most Rev. Basil Takach, D.D., Titular Bishop of Zela, who has established his see at Pittsburg, is constituted lord spiritual over his countrymen from Carpathian Ruthenia. Both these prelates, aided by a scholarly and self-sacrificing priesthood, and assisted as far as possible by our own Latin hierarchy and clergy, are exerting themselves without stint to counteract atheistic propaganda, to confirm their flocks in the original, untainted faith of Sts. Cyril and Methodius, and to preserve them in their dearly bought union with the Vicar of Christ. "Where Peter is, there is the Church," is the epitome of dogmatic theology unceasingly opposed by our Greek Catholic bishops and their priests to the specious arguments of dissidents. They are fighting a good fight for Catholic unity; but with the cohorts of schism and atheism so powerfully arrayed against them, the outlook is none too bright. Let us hearten them, then, with all the moral support at our command. His Eminence Cardinal O'Connell once voiced the conviction that a people as tenderly devoted to the Immaculate Mother of God as are the Russians could not be forever lost. That we may fervently hope. But individuals without number will most assuredly be lost to the

one, true Church unless we awake without delay to a realization of our undeniable responsibilities. We have here before us a golden opportunity to hasten the day when Holy Russia shall be holy once again, when there shall be one fold and one Shepherd, and when the standard of Christ the King shall wave in triumph over a reunited Christendom.

JOSEPH F. X. HEALY

Boston, Massachusetts.

THE EUCHARISTIC CRUSADE.

Qu. I was greatly interested in the article of Father Reuss on St. Norbert and his devotion to the Blessed Eucharist in your April issue. Would you kindly furnish some information concerning the Eucharistic Crusade of which we hear from time to time? What is its purpose? Can you suggest any reading in English?

X.

Resp. The Eucharistic Crusade is one of the more important of the many religious organizations which have come into existence since the world war. It came into being at the ancient Norbertine Abbey of Averbode (Belgium), largely under the inspiration and direction of the saintly Dr. Edward Poppe, and with the very considerable support and assistance of Cardinal Mercier, by whom the first constitutions were approved, 28 March, 1920. Our present Holy Father has been especially generous in the indulgences granted to members of the Crusade. Canonically erected as an *Unio Primaria,* it has spread widely throughout Christendom.

It is an ascetical or spiritual movement which leads its members to seek a Eucharistic life by emphasizing the place of the Blessed Sacrament in Holy Mass and Holy Communion as the motivating principle, the primary source of a generous, self-sacrificing, apostolic life. Naturally, the first activity of the Crusade is education—to teach its members how to bring all spiritual activity under the influence of the Holy Eucharist by using the graces of the sacrament of Love *methodically and efficiently.* Secondly, the Crusade enters into Catholic Action, aiming to form in *all classes and ranks of society* well informed groups of Catholics, strong in their faith, ardent in charity, and fortified by Eucharistic grace—groups of men and women

who will undertake to crusade against existing evils: against the denial of the supernatural by their spirit of faith and prayer; against the immoderate craze after sensuality and pleasure by their spirit of penance and mortification; against selfishness, greed and social injustices by their spirit of service and sacrifice. One of its chief characteristics is its Marian spirit. Our Lady is the Queen of the Crusade and crusaders are taught that as Jesus came to us through Mary, so we must go to Him through Mary. Finally, though the Eucharistic Crusade was established in a Norbertine abbey, it is not essentially nor directly connected with that Order, but is by its constitutions to remain directly subject to the bishops of the various dioceses in which it is erected. Briefly, it is "supernatural, Marian and hierarchical" to the core.

Not "just another society," it might more accurately be described as a *method of spiritual formation,* or, as one crusader has nicely put it, "a crusade not a parade". Units have been established in factories, schools and colleges. Every parochial organization has within it a nucleus for a Crusade unit which will not only function without interference but which will inevitably strengthen existing parish activities. Obviously, it is not and cannot be a mass movement, not to be gauged either in the extent or success of its action by the simple process of counting heads.

There is a wealth of literature on the Crusade in French and Flemish, but in English one is substantially limited to the works of the Rev. Dr. Gregory Rybrook, O. Praem., present national director for the United States of the Eucharistic Crusade. These include: *Manual of the Eucharistic Crusade, The Educational Method of the Eucharistic Crusade,* and *Principles of the Eucharistic Crusade,* published by the National Bureau, and a new book, one of Benziger Brothers' recent releases, *The Eucharist and Education.* To these may be added the interesting article in the March issue of the *Journal of Religious Instruction* on Dr. Poppe's method of teaching, and the excellent chapter on the use of the Holy Eucharist in teaching in Father Bandas's well known *Catechetical Methods.*

The headquarters of the Eucharistic Crusade for the United States are at St. Norbert Abbey, West De Pere, Wisconsin, where interested inquirers can obtain detailed information.

THREATENED SPONTANEOUS ABORTION.

Qu. A case of threatened spontaneous abortion, in which the chief symptom is hemorrhage, has been submitted to me by a physician with the comment that it is of comparatively frequent occurrence. He asked whether or not the administration of ergot, the recognized specific, was permissible. I enclose a copy of the case as stated by the physician.

> Case:—Threatened spontaneous abortion. Chief symptom, hemorrhage.
>
> In so far as anyone knows, the foetus has not been passed. The likelihood is that eventually it will be passed in spite of any treatment to the contrary. This is not inevitable.
>
> We believe that the drug of choice in uterine hemorrhage is ergot. By contracting the uterus the blood vessels are restricted, and bleeding is thereby lessened. However, by contracting the uterus it also tends to force out the uterine contents —namely, the foetus.
>
> Assuming the intent in administration is an attempt to control the hemorrhage, what is the morality of the act?

The following seems to me the solution of the case:

The immediate effect of the ergot is contraction of the uterus. From this, two results follow, constriction of blood vessels and stopping of hemorrhage (good effect), and the probable expulsion of the foetus (evil effect). When the good effect is intended (stopping of the hemorrhage), the evil effect (probable expulsion of the foetus) may be permitted, if in the judgment of the physician the mother's life would be seriously threatened should the ergot not be administered.

I should appreciate it very much if you could find time to advise me whether you consider this the correct solution.

Resp. This is an ordinary case of "double effect". The solution given is correct, but we would slightly amend the language. The word "intended" is equivocal; likewise the word "permitted". The unambiguous way of stating this rule is that the evil effect should not be the efficient cause of the good effect. Or, if it seems desirable to retain the word "intended", the rule would read: "the evil effect must not be intended either as an end in itself or as the efficient cause of the good effect." In the case now under consideration, the likelihood that the foetus will be expelled even if no drug is

administered for the relief of the mother, is an important circumstance contributing to the correctness of the decision given above.

RESTITUTION OF A LOAN BY HEIRS.

Qu. A loaned B seven hundred dollars. During A's lifetime A collected the interest at six per cent. A made no written will, trusting to B's honesty to distribute the money as A specified by word of mouth, i. e., the money was to be divided among C, D, E and F.

About twenty years later B died, having paid no interest or principal to C, D, E and F. F. asked for it but was refused by B's heirs.

Ten years to twelve years after A's death, E's son stole $40.00 from B. Is E's son bound to restore this $40.00 to B's heirs?

Resp. At first sight, this case presents an aspect of unreality. In any event, it is easy of solution. Beginning at the bottom of the statement, we find that E's son is not obliged to restore the $40.00 that he took from B, for on the assumption that E would have got one-fourth of the $700.00 which should have gone to him and his alphabetical associates, his son is entitled to considerably more than $40.00 of the money which B had unjustly withheld from the four. This money was unjustly withheld because it may be assumed that B promised A to distribute it according to A's wishes. This amounted to what is known as a "real" promise, that is, a promise binding in justice. The obligation thus incurred is a "real" obligation attaching to B's estate and binding upon B's heirs. When, therefore, the latter refused to turn over to F the share due to him, they were guilty of the same injustice as B, from whom they had unjustly received the money. Moreover, the money did not belong to B at any time.

IS IT PROPER TO KEEP BAPTISMAL WATER IN RECTORY?

Qu. Is there any impropriety in keeping a bottle of baptismal water in the rectory?

Resp. Ordinarily this is not necessary. If, however, it should be necessary for any reason, a vial of baptismal water may be kept with the sick-call burse.

Ecclesiastical Library Table

FORM CRITICISM OF THE SYNOPTICS.

A new wave of German rationalistic criticism is breaking upon English-speaking countries, and a new word has been added to the many technical words of German origin in the field of Biblical studies.[1] The new word is " Formgeschichte," which has been translated commonly either as Form Criticism or as Form History. The theory of which it is the herald is confined at present to the Synoptic Gospels, and seeks to discover the minimum of historical fact at the base of the Gospel narrative. The Formgeschichte is of fairly recent importation into this country; it has been gathering momentum in the land of its birth for nearly two decades; and the body of literature which has grown up in that time is of such formidable bulk that we can scarcely be called pessimistic if we prophesy that the present wave will shortly give way to a positive inundation.[2]

The two chief, though by no means only exponents of the new theory are Dr. Martin Dibellius, Professor of New Testament in Heidelberg, and Dr. Rudolph Bultmann, of the University of Marlburg. The term " Formgeschichte," if not original with the Heidelberg Professor, at least seems to owe its specialized connexion with the theory to him and to his voluminous writings.[3] Both men, while differing in accidental points, are at one in their general elucidations and conclusions. As a point of departure they accept the findings of Higher Criticism in the field of the genuineness of the Synoptics, at least in a general, flexible sort of way. It is immaterial to them and to their study whether one accept the Two Source Theory [4] (Mark and the Logia, or Quelle) or the Four Source Theory [5] (which holds for an additional source for both Luke

[1] Cf. *From Tradition to Gospel*, Dibellius; London, 1934. *Jesus and the Word*, Bultmann; Scribner's, 1934. *Form Criticism*, Grant; Chicago, 1934. This contains translations of two essays: *Study of the Synoptic Gospels*, Bultmann; *Primitive Christianity in the Light of Gospel Research*, Kundsin.

[2] Cf. *Biblica*, vol. XIV, 1933: " La storia delle forme, nei Vangeli ". E. Florit.

[3] *From Tradition to G.*, p. 4.

[4] *Ibid.*, p. 9.

[5] *Study of Syn. G.*, pp. 13-14.

and Matthew). The dating of these sources is of somewhat more importance; here a choice is made among the various Critical offerings, and Mark is dated somewhere about the year 70, the earliest of the Synoptics; Matthew and Luke belong to the period lying between 70 and 100[6] A. D. The problem of the genuinity of the Gospels has been solved to the satisfaction of the Formgeschichte school, but the greater and much more important problem of the historical value of the same has not been touched. Hence the new school has dedicated itself to the solution of this difficulty by a method which, according to Dibellius,[7] may be defined as a literary criticism of the various forms or moulds in which material was passed on either orally or in writing over that period which lies between the death of Christ and the composition of Mark's Gospel.

Detailed examination of the various ramifications of the theory is impossible within the limits of this paper. Hence we shall confine ourselves to the general outlines of the theory, and to the subjective presuppositions which motivate it from start to finish. Where necessary, occasional references will be made to particular examples, in order that the general working methods of the school may appear.

That there are definite subjectives back of the theory would be denied most vehemently by Bultmann who insists[8] (even to unintelligibility, if one may be frank) that there must be nothing of the subjective in an evaluation of history. Nevertheless there are several accepted 'dogmas' which by no stretch of the imagination can be considered as having any foundation in fact, and which are at the root of the entire interpretation of the Gospel records as proposed by Dibellius et al.

First of all, since we are dealing with a branch of the Critical school, the supernatural in all its manifestations, is denied.[9] We might understand how a person could put the question of the supernatural to one side on the plea that it is impossible to understand it, but that he should take the further step of denying its existence merely because he could not understand it—that is surely subjective, and fundamentally unscientific.

[6] *Ibid.*, p. 15.
[7] *From Tradition*, p. xv.
[8] *Jesus and the Word*, pp. 3 ff.
[9] *Ibid.*, p. 7.

Inevitably such an attitude must cause havoc with the historic record of the Synoptics: prophecy is mere later insertion; miracles are but an Apostolic development of earlier myth tendencies, without foundation in fact; the whole framework of the Gospels is an exclusively human composition, motivated by human urges and exigencies, and so forth.

A more prominent subjective element, pervading the whole delineation, evolution, and general reconstruction of the narrative, is a fundamentally false conception of the "Kingdom of God". Actually, in the Gospels, the Kingdom of God (called also the Kingdom of Heaven) is not merely a future goal, but a present fact. But for the Formgeschichte school it is exclusively apocalyptic,[10] carrying with it the implication of the approaching end of the world. Hence there appears in the Gospels an evident contradiction[11]—a Christ who teaches and instructs toward a specialized way of living in this world, and a Christ who takes for granted that there is to be no more life, and prepares His hearers for death. Such contradiction —which exists only because of a misinterpretation of the notion above described—is removed by the customary deletions and division into strata or sources of different origin.

A further presupposition, likewise without any foundations other than an outworn Hegelian philosophy of evolution, consists in the assumption that the narratives of the Gospel are not only analagous to but definitely influenced by other oriental literatures.[12] If objectively considered, the two sources do not necessarily show internal interdependence. The followers of the new theory seem to sense this in a way, and endeavor at some length to prove interdependence by a fantastic reconstruction of the details of the life of St. John the Baptist.[13] He is made to appear as the originator of a Baptist-sect which received its impulse from oriental rites of lustrations. Christ for a time was a member of this sect apparently, but gradually swung over to the more orthodox Jewish type of religion, and ended in open opposition to St. John. The obvious results of such imagination are to split up the Gospel narrative into dif-

[10] *Ibid.*, pp. 35 ff. *Passim* in *From Tradition.*
[11] *Ibid.*, p. 21.
[12] *Study of Syn. G.*, pp. 36 ff.
[13] *Jesus and the Word*, pp. 23 ff.

ferent strata, different periods, different influences. An excellent exposé of the manner in which such notions are sought in the Gospels is given in the current May issue of the *Expository Times* by Professor Macgregor of the University of Glasgow.[14] It is developed at greater length than in either Dibellius or Bultmann. The Glasgow Professor is forced rather grudgingly to admit that the Synoptics do not lend color to the idea, but attributes this to the "deliberate" silence of the sacred writers. As we have no other source from which to judge, surely we may suggest that the method is not in accord with the accepted Formgeschichte principle of frowning upon subjective interpretation.

With these general observations on the prejudices behind the theory, we may now examine the method employed to obtain that minimum of history which is the goal of the Critics. The problem to be solved is the bridging of that tremendous gap which intervenes between the death of Christ and the first Gospel written, according to the Critics, Mark—in or around the year 70. In that period of from thirty-five to forty years arose in some manner a tradition which became finally crystallized. At first sight it would seem an impossible task. Yet in reality it is not so; it is a delicate work, one requiring skill and patience, and a well-balanced mind, but it is by no means a hopeless undertaking, for we have an abundance of material at hand in Talmudic, early Christian, and Greek literature. By analogy and inference, checking now analytically, now synthetically, worth-while results may be obtained.[15] The admitted fact that such material is later than the Gospel narratives, and has to be dissected and remoulded to fit the exigencies of the case, does not seem to have disturbed the imperturbable calm of the learned Professors. Bultmann, for instance, characterizes certain sections of the Gospels as Apothegms, because they resemble Greek narratives of a similar type. But when he begins to explain the resemblance, he finds that the Gospel narratives resemble Jewish ones,[16] and that the Greek examples are different! Dibellius himself, perhaps the most energetic member of the school in his endeavor to build up a definite

[14] *Exp. T.*, pp. 355 ff.
[15] *From Tradition*, pp. 9 ff.
[16] *Study of Syn. G.*, pp. 39-42.

tradition for the generation which lies behind Mark, gives away the whole problem in a moment of forgetfulness by admitting the existence of a formed tradition already in the early thirties of the first century at Damascus or at Antioch, where Paul received it.[17] It is perhaps too much to expect, but it would help immensely if such ponderous minds were more logical.

While Bultmann is more inclined to allow tradition, like Topsy, to "just grow," Dibellius looks both for motive and for law in its development.[18] With an uncanny instinct for fastening on a half-truth, he finds the motive in a kind of missionary urge, and the law in preaching. Now nothing perhaps is clearer in the pages of the Gospel than the fact that Christ commissioned His Apostles to go forth to convert the nations by teaching and preaching. But with the Critics the obvious is taboo.

It is too evident to be true; hence Dr. Dibellius makes an exhaustive study of his material and arrives at the conclusion that the members of the early Christian community (whose existence as a formed community at the very beginning of things is presupposed but never explained), thrilled by the approaching end of the world, get the urge to bring the less enlightened under instruction in order to bring them to that salvation for which they themselves hope. On this fundamental idea is based everything that follows; it is the motivating force behind the formation of the tradition, and is likewise the instrument in the hands of the learned Doctor which produces the various categories to which he reduces the materials of the sacred text.

The first great consequence of this conclusion is that the primitive missionaries, sent out by the community, were not interested in the life of Christ as such, but were wholly occupied in the proclamation of salvation brought about by Him. All else was considered secondary, and wherever any apparently biographical data or particular details of Christ's life appeared in the record, they were included solely to give objectivity to the preaching by expanding or explaining it. Hence the sermon is of prime importance for a correct understanding of the records.

[17] *From Tradition*, p. 10.
[18] *Ibid.*, pp. 11-15.

The scheme of the sermon,[19] in its broader outlines, consisted of the "Kerygma" or message, a scriptural proof taken from the Old Testament, and an exhortation to repentance. The message itself, in its older form, was concerned with the death, burial, and appearance on the third day of Christ. All this is of course purely subjective, with no proof whatever beyond a few texts conveniently mangled to suit. It has its origin in the preconceived, utterly unwarranted interpretation of the Kingdom of God as exclusively apocalyptic. Since death was just around the corner, a proclamation of salvation was in order, and for this the Passion story alone was of real significance. The deeds of Christ were merely incidental to the main theme, mere examples whose sole *raison d'être* was to support the edifying tendency of the sermon.

These examples are called Paradigms[20] by Dibellius, and Apothegms by Bultmann; and while the two classes are not entirely identical, substantially they come to the same thing, and may be considered in the same light, without further clarification. They follow rigid rules: they must be small, single, individual pictures or scenes, in which only two or at most three speaking characters may appear,[21] and they must lack all sense of portraiture.[22] The reason for all this is the fact that we are dealing with a sermon, and must not burden it with details which can blur the original outline, or divert the hearers from the chief aim of the preaching. In any selected Paradigm anything which fails to conform to this aprioristic set of rules must be rejected as spurious, an accretion or an editorial addition. Dibellius enumerates eight Paradigms which have this preconceived form in noteworthy purity,[23] and gives ten others which more or less satisfy the conditions. Yet of all the Paradigms selected for examination by the Doctor, not a single one even remotely fits the frame. This might give pause to a less courageous man, but his marvelously fertile imagination manages successfully to add what is lacking, and his well oiled scissors dispose of superfluous additions. Among the enu-

[19] *Ibid.*, pp. 18-19.
[20] *Ibid.*, ch. III.
[21] *Study of Syn. G.*, p. 32.
[22] *From Tradition*, p. 49.
[23] *Ibid.*, p. 43.

merated purer Paradigms we have for instance the healing of the Paralytic, Mark, 2, 1-12.[24] Despite its purity it has the "well-known" difficulty: it contains two cross-issues—*one,* the forgiveness of sins, or healing, and *the other* the right to forgive sins. The first issue, that Christ should by healing confirm the forgiveness of sins is in accord with Jewish ideas. But—so the Doctor visualizes it—the preacher considers the worth of Jesus (as brought out by the *right* to forgive) as the more important element. So the original story, which was interested only in the first issue, was worked over; vv. 6-10, entirely fictitious, are inserted to convert the theme in the right direction. The concluding verse betrays a slip on the part of the narrator, since in its words "We never saw the like", we are led back to the first issue, instead of to the second! Similar brilliant manipulations may be found in the explanations of the other Paradigms cited.

But the Preacher was not all-sufficient for the spread of the evangelical tradition. Hence, enter the Story-Teller and Teacher. From him we have the Tales[25] (called Miracle Stories by Bultmann), which are actually the various miracles in which the miracles as such are stressed. These too have their special technique: first the history of an illness, next the action with a formula, and finally the successful issue. (That this should be the obvious way of describing a miracle, the way it is described to-day by medical men at Lourdes who have no religious axe to grind, may be too obvious for the Heidelberg savant to grasp). They have likewise special literary characteristics,—descriptiveness, breadth of detail, topical character, pleasure in telling. If we shy somewhat at the last characteristic, we may on the other hand wonder what may be considered extraordinary in the other characteristics. We are afraid that a tremendous amount of research was wasted to produce what would appear to the ordinary man as perfectly natural. But we must recall to the learned Doctors that they have gone aside from their principle to rule out the subjective when they refer us to the flare for miracles in oriental literatures as the origin of the Gospel miracles. True to their evolutionary principles they assert that the age of myths is passing

[24] *Ibid.*, pp. 43, 45, 49, 54 ff., 66 f.
[25] *Ibid.*, ch. IV.

at the time of the Gospel stories, and that "miracles" are taking their place.[26] Reading their lucubrations, we are almost persuaded that the age of myths is still with us.

A still further step in the evolution of the sacred narrative comes with the type called Legend.[27] Its *raison d'être* is to be found in the desire of the Community to know more of this or that holy individual who happened to figure transiently in other narratives. For instance a passing notice of Peter may occur in a Paradigm; later someone may wish to know more of him, and behold a Legend arises with incidents in his life intended for edification. According to Dibellius the Legend as distinguished from the Tale, deals with the human as marked out by the divine. But the example he offers as the clearest legend, is that of Christ in the Temple at the age of twelve.[28] The treatment is characteristic:

The incident is to be found in St. Luke 2, 41-51. And the details are simple and clear: the Child Jesus, having reached the legal age which obligated Him to appear in the Temple, goes up with Mary and Joseph, but on their departure for home, He remains behind. His parents, discovering his loss, became anxious and fearful, and return over the route in search of Him. They find Him in the Temple with the Doctors of the Law, and complain to Him. He replies to their complaint, but they fail to understand the import of His words. This seems a simple, natural exposition of what St. Luke wishes to tell us. But we have missed the important point: this is a *Legend,* and in a narrative of this type it is essential that the note struck should be a note rather of joy than of sorrow. So let us follow Dr. Dibellius, and obtain the 'true' interpretation. First of all we were wrong in supposing that the story went as far as verse 51; it does nothing of the sort. The Legend here is concerned uniquely with the Temple incident, and does not consider the return. That is clear because the preceding verse, with the words 'And they understood not the word that He spoke to them', introduces a jarring note of sadness which can have no place in a Legend. Delete verse 50 therefore. But what about a similar jarring note in verse 48?

[26] *Ibid.*, p. 96.
[27] *Ibid.*, ch. V.
[28] *Ibid.*, pp. 106 ff.

We apparently misread it. It should be understood to signify merely that natural anxiety that a parent would have over the possibilities of a child not behaving properly before the revered and respected Doctors of the Law. Suppose He did not have the proper respect and reverence? Evidently Mary and Joseph knew all along just where the Child Jesus was staying! We would like to ask about verses 44 and 45 where we seem to be told that they knew nothing about His whereabouts, but we might be called upon to delete these verses too. In passing, it seems almost superfluous to call attention to the vicious circle in the Doctor's argumentation: a legend is a narrative with definite characteristics; a Gospel narrative is chosen, dissected and reëdited with the characteristics, and therefore it is a legend. In other words, it is a legend because it has the characteristics, and it must have the characteristics (even at the expense of great labor) because it is a legend. One may take a table, and with a little skill, mould it into a chair. But the new form does not destroy the objective fact that originally it was a table.

The crowning absurdity of the Formgeschichte school, and the focus of its greatest attention is the treatment of the Passion story. It will be impossible to examine all the ramifications of the method, so we shall confine ourselves to Dibellius's consideration of the fourteenth chapter of St. Mark.[29]

Since according to theory the Passion story holds central place in the proclamation of salvation, which is supposed to be at the base of the initial element of preaching, we must not be surprised to learn that there must have been a rather lengthy, connected Passion narrative quite early, earlier than Mark. But when we see what happens to chapter 14, we may begin to wonder how the Doctor ever found it out. We take the verses of the chapter in order:

Vv. 1-2 (along with 10-11) are an introduction, suspect in some way because they introduce chronological difficulties.

3-9 give the story of the anointing at Bethany. An insertion, as is clear from the vaticinium ex eventu in verse 8. Originally the peri-

[29] *Ibid.*, pp. 108 ff.

cope was a Paradigm in praise of a woman's good deed, and had no connexion with the Passion.

10-11, — cf. above.

12-17 are an introduction to the Last Supper. Chronological difficulties connected with the notion of a Passover meal, make them suspect.

17-27 gives the Last Supper, which in some form or other belonged to the original narrative. Cultic motives have disturbed it.

28 is a vaticinium ex eventu. Delete.

29-31 as well as 66-72, referring to the prophecy of Peter's denial and its subsequent fulfillment, have been introduced to emphasize a special guilt in order to explain the special forgiveness adumbrated in v. 28. Delete.

32-42 is the Garden scene. It is not only artificially connected to the narrative, but notes three prayers whereas there was only one. (The last is perhaps Dibellius's own private information). Delete.

43-50 concerns the arrest. The Doctor misses these verses, but later admits that such elements as the casting lots for the criminal's garments, manhandling, and the like, *might* be historical, though we can not prove it.[30]

51-52 narrates the young man who fled in the night. He might be an eye-witness, but as Mark disapproves of eye-witnesses, we must delete. (We started out with the supposition that the narrative is pre-Mark!).

53-65 describes the trial before the Sanhedrin. It is a confused record, notes two remarks of Christ, whereas He made only one (private information, again), and besides the disagreement of the witnesses in verse 59 does not ring true. Better to delete entire.

66-72 has been mentioned above for deletion.

[30] *Ibid.*, pp. 188.

The net result of the inquisition is probably the retention of verses 43 to 50; we say probably because we have nothing very definite by which to judge. The remainder of the Passion narrative is treated in a similar way. The fundamental attitude of the whole Formgeschichte school toward the Passion is this: it is cultic in origin, built up for the most part from passages of the Old Testament, particularly from certain Psalms, for the definite purpose of showing that God's will was being carried out in the death of Christ. Some elements may be historical, such as were mentioned above in connexion with verses 43-50 of chapter 14, because we can appreciate the verisimilitude of such events from a historical standpoint; such things have happened in similar situations. But for the general historicity of the Passion, indeed for the whole Gospel narrative, little can be said. There may be history here and there, but the ever present missionary and cultic elements entering into the very heart of the tradition prevent any possible certitude on the historical value of the Synoptic tradition.

A rather sad result to come from such enthusiastic and monumental endeavors. And yet an inevitable result of such methods which, where they are not absolutely unintelligible, attain to the zenith of absurdity. In refutation we are unable to refer to definite texts, imperishably enshrined in an unshakable tradition that has been hostile as well as friendly, for the Critics will accept nothing that can not be proved here and now, two thousand years after events, independently of all tradition. For them nothing is true unless it can be proved true on its own face value. Yet with naive disregard for their own principle, they call upon Jewish, Greek, oriental secular tradition to substantiate their imaginings with never a doubt of its value. It seems impossible that learned men could be so irremediably blind. Christian tradition, running in an unbroken line from the Apostles themselves down to our own day, accepted from the very beginning by those who could have known its trustworthiness, and had reasons for denying it if they could have done so (we refer to those who turned aside from the Church in the earliest days), as well as by the faithful souls who are the Church's glory, a tradition which called down opprobrium, suffering, the cruelest deaths imaginable, upon those who dared sustain it, such a tradition is placed alongside

flimsy, unsubstantiated, scattered writings of unknown persons and is rejected *in toto*. "Release unto us Barabbas" (Luke 23: 18).

Catholic apologists, and surely they are no less learned, no less experienced, no less eminent than the exponents of the Formgeschichte theory—are unanimous in their assertion that the latest of the Gospels is no later than the year 62 A. D., and that the Aramaic of St. Matthew's Gospel is not later than the year 50 A. D. But even if we admit, for the sake of argument, that the first written Gospel is not earlier than 70 A. D. (tho objectively such an admission is impossible because of the presence of certain eschatological prophecies such as Mt. 24, 2 which certainly antedates 70 A. D.), why should we not accept the writing as historically accurate? Is it such an impossible feat of memory to bridge a period of thirty-five or forty years? Our own age knows of 'Memoirs' which cover periods from forty to seventy-five years with provable historical trustworthiness. By what right may we deny to oriental eye-witnesses (celebrated as the oriental is for feats of memory) the ability accurately to attest to events even as late as Mark is supposed to have written? It is a constant experience of human nature that there are in any one generation survivals of two and three generations preceding, whose testimony regarding the past is acceptable and substantially accurate. With regard to the Gospel narratives in particular, it is contrary to the human instinct for self-preservation to suppose that there should be whole communities in various parts of the world, eager and willing to bow the head to disgrace, prison, and martyrdom for a doctrine which they knew to be false. A few fanatics might risk their lives in a foolish cause like that, but it is beyond the possibilities of belief that sober-minded men would do so. Rather would they have published to the world the falsity of the records to which they had been adhering. Life is too precious to be risked foolishly. Yet we have not a single voice raised in admission of an unhistorical account of Christ composed solely from cultic motives. On the contrary the testimony is unanimous that the Gospel narratives are both authentic and historically true. It is enough.

It might help Doctor Dibellius and others of like persuasion, if he were to take his book down off the shelf some rainy after-

noon, and examine it in the light of his professed principles. Let him start with a question: "How would Doctor Dibellius proceed in an examination of the historicity of the Gospels?" Surely he would answer, if we understand him correctly, that he would eschew all subjectivism in the pursuit of his objective. Well and good. Then let him begin to thumb the pages, and he would be surprised to find how very little of his own work he had actually written. The opening chapter gives a discussion of Form Criticism, and on it the remainder of the book is based. And there, on the third page is an odd statement to the effect that the Evangelists were not responsible for the form of the Gospels; there is a further statement on the same page which admits that Papias (who was rather close to events, according to all accounts) thought that they were responsible. But that is merely an ancient error which has been perpetuated. Horrors! Could anything be more subjective? So the learned doctor would plunge deeper into the book with a growing suspicion that someone was writing under his name. And as the pages grew under his fingers, that growing suspicion would become certainty, and he would end by meditating legal procedure to save his good name. Why even the title page, with its subjective ordering of materials, would be a patent forgery, an insult to one whose whole scientific attitude was based upon truly objective principles. If we could only see ourselves as others see us!

FRANCIS X. PEIRCE, S.J.

Woodstock College, Maryland.

Criticisms and Notes

SERMONS FOR THE WHOLE YEAR. By the Rev. Bonaventure McIntyre, O.F.M. St. Anthony Guild Press, Patterson, N. J. 1934. Pp. xii+210.

If the inspired Preacher of old could say that "of making many books there is no end" (Ecclesiastes 12:12), the preacher of today can say the same and even restrict the statement to books written for preachers alone. It is as hard for priests to agree on what constitutes a volume of good sermons, as it is for poets to pass on the value of a book of verse.

Some sermon books make one think; others save one the trouble of thinking. Father Bonaventure in his *Sermons for the Whole Year* does both. His vivid style and poetic diction arrest our attention and stimulate thought; while his simple development of a text from each Sunday's Gospel saves the busy priest a deal of digging in exegetical literature. Bishop Turner's enthusiastic preface to the volume is the best endorsement of the book. Perhaps a few characteristic extracts will enable the reader to judge for himself whether or no these sermons are to his taste.

Concrete details make for eloquence (p. 125):

> Constantine the Great ascended the throne of the Caesars, and the Cross burst forth from the Catacombs to sanctify the squares of the Eternal City. Gone at last were the years of fire and sword and blood and tears . . . Immortal, God-inspired missionaries carried the name of Christ and His message, at the peril of their lives, into the groves of the Druids, into the Scythian forest, into the flowery kingdom of China, into the pagodas of Japan.

Father Bonadventure commands a vivid and imaginative style (p. 117):

> The white wings of the Holy Spirit were to enfold His everlasting Spouse, the Church, and to encircle all men of every age and clime; and by the wondrous alchemy of grace the blood stains of a myriad races were to be blended harmoniously beneath the banner of the eternal truth that would set them free. . . . Persecution was like the kindly shower of April, insuring abundant harvest. When the martyrs opened their veins, the seed was sown in their blood; and their very persecutors and executioners . . . have replenished the depleted ranks of the martyred dead. . . . Invincible always—but until the Church

> Militant merges into the unrivaled effulgence of the Church Triumphant, there will be fire and sword, burning and torture, shadows and tears.

In one of the sermons there is a slip of the pen when the author refers to our Lord's living "for two hundred thousand years behind a small tabernacle door". The author's interesting presentation makes one unconscious of the irrelevancy of not a few statements. However, Latin expressions like "Venite omnes," "Diabolus claudens," and words like "amorphous" are ill-chosen for the average congregation. After the author tells us the sermons were written for the most part during a period of invalidism, we can easily see in them the poetic reflexions of a convalescent. Here is a poetic thought for the Christmas season (p. 16):

> Very few of us outgrow the dream Christmas of childhood days—snow falling in silent, curling feathers over country lanes and grey streets, shrouding the world in a mantle of white to make a pathway of purity for the milk-white Saviour; the north wind driving the clouds before it like a flock of white sheep into a clear velvety sky; the stars, lanterns of God swinging down over the world to light the pathway of the Child who comes with eyes like stars and hands like crumpled roses.

INSTRUCTIONS FOR NON-CATHOLICS BEFORE MARRIAGE. By Rev. Anthony L. Ostheimer. The Dolphin Press, Philadelphia. 1935. Pp. vii+232.

Year after year the problem of mixed marriages becomes more acute. With the rapid growth of unbelief and the weakening of Protestant conviction the conversion of the non-Catholic partner becomes more and more difficult. Heretofore when it was a question of a mixed marriage or a convert marriage the priest considered only the following alternative: either instruct the non-Catholic party, receive him into the faith and perform the marriage ceremony in church, or write for the necessary dispensations and marry the couple in the parlor. This done, the priest felt exonerated; but there is another alternative—very praiseworthy, and obligatory in some dioceses. Several dioceses have a law requiring the non-Catholic who wishes to marry a Catholic without joining the Church to take a course in instructions in Catholic doctrine before the marriage may be permitted. The success and consequent advisability of such a regulation is best judged by men who have enforced it. Theoretically considered it seems an ideal piece of diocesan legislation.

However excellent the Catechism may be as a text book for a prospective convert, it is evidently ill-suited, both as to matter and form, for the instructions prescribed to give to non-Catholics a sympathetic understanding of the Church they have no intention of joining. Something more apologetic is required; but apologetics without great tact and prudence may do more harm than good. Father Ostheimer in *Instructions for Non-Catholics before Marriage* has given us an ideal booklet for the purpose. It has two parts and an epilogue. The matter is so arranged that the book can be used in conformity with the laws of various dioceses, for the number of instructions prescribed varies from six to twelve. Part 1 comprises a dozen chapters on salient points of Catholic belief. It begins with an explanation of the ante-nuptial promises and follows with a short and clear explanation of such subjects as God, Man, Sin, Redemption, Sacraments, (the Eucharist, Confession and Matrimony are beautifully done), Commandments, Mary, the Saints, etc. A short list of Catholic prayers is added. Part II has fifty pages on "Things Catholics Are Asked About," e. g., Catholic Schools, Sisterhoods, Ceremonies, Rosary, Celibacy, Civil Allegiance, etc. The Epilogue contains tributes to our Catholic heritage by Macaulay, Lincoln, Stevenson, and others.

There is appended a selection of about fifty books and pamphlets which go deeper into the questions treated. A satisfying alphabetical index concludes this book of 232 pages. The volume being only 4" x 6" can be carried quite conveniently. Our approval of this volume with its treatment so simple and sincere, and its arrangement so clever, is unqualified. We feel that the non-Catholic young man who reads this book or listens to a priest who explains its contents will find before long that the truths of the faith that he seeks to understand will win him to the acceptance of it with joy.

THE NEGRO AMERICAN: A MISSION INVESTIGATION. By the Rev. John T. Gillard, S.S.J., Ph.D. A book of the Paladin Series. Catholic Students' Mission Crusade U.S.A., Cincinnatti, Ohio. 1935. Pp. 69.

The Paladin Series of books is designed as a guide for Round Tables in the Crusade Units, and is also offered to the general reader interested in Catholic missionary activities. Dr. Gillard has been guided by the wishes of the publishers in both these respects. Each of the ten short chapters is followed by suggestions for further discussion of the points raised in the chapter, together with a suitable reading list.

Within the compass of so small a book the author has attempted to outline the origin of the Negro race in Africa, his transportation to America, his life here before emancipation, his achievements since and his present economic plight. Shot through this entire theme there is an emphasis on Catholic efforts on behalf of the Negroes' religious and educational needs. The final chapters outline the work now being done, and present the great opportunities that the Church has to win Negroes to Christ. These opportunities have been increased since the war days which started the great migration of Negroes to the northern industrial centres. In the North the Church is able to operate more effectively, as social customs and traditions with respect to the Negro do not operate to inhibit her efforts as powerfully as they did in the South.

The chapter on the economic situation indicates some of the more glaring discriminations against the race but might have been more effective had it shown also the more subtle handicaps which Negroes daily encounter. In the matter of the education of the Negro, the author lists all the schools and their personnel which, under Catholic auspices, administer to this need. However great this effort, it seems to this reviewer at least, that the discrimination against the Negro in many of our Catholic schools and colleges might have been shown. There are disagreeable facts to be faced, but they are worth facing if we are to understand the insidiousness of the slave tradition which continues to rear its ugly head in our very midst.

The author has written an extremely useful work; he has gathered his data painstakingly and has presented them in a very lucid manner. A more extended treatment would be welcomed.

THE SPIRIT OF CATHOLICISM. By Karl Adam. Translated by Dom Justin McCann, O.S.B. Macmillan, New York. 1935. Pp. xi+272.

Good books are the ideal furniture for the home of the cultured layman and the priestly priest. While there is evolution in the sense of progressive development in the dogmas of the Church, a religious revolution is going on outside the Church, both in breaking with traditional Christianity and in bringing back ancient heresies. It follows that in no phase of his vocation as guardian and champion of truth must the priest be so much up-to-date as in matters apologetic. The progressive development of the teachings of the Church is being made especially in the doctrine of the Mystical Body of Christ; and the religious revolution of the non-Catholic mind has never been subjected to more scientific and analytical study than to-day. In both these fields has Dr. Karl Adam, of the Catholic faculty of theology at the University of Tuebingen, rendered remarkable service.

The "Revised Edition" of *The Spirit of Catholicism* again reminds us of the depth of Adam as a philosopher and theologian. Dr. Adam will go down in history as one of the profound thinkers of our time. The fact that the present work has been translated into almost every European language, and even into Latin and Japanese, would seem to be sufficient recommendation. However, this "Revised Edition" of 1935 is merely a reprint of the 1930 edition in a larger type and covering thirty-five more pages. This is of no consequence, as the work deserves to be emphasized and advertised repeatedly. Few authors make better reading for the priest than Karl Adam. His books not only stimulate thought, but strengthen faith. To use the words that a Presbyterian minister uttered of his *Son of God,* his arguments are "clear, careful and compact," and his keen distinctions are "of good Roman Catholic logic". Adam's chapters begin with a few lines of orientation and end with helpful summaries. His footnotes are few and brief. He exacts precious tribute to the Catholic heritage from men like Goethe, Harnack, Nietzsche, Schopenhauer, Wellhausen, and especially from Heiler, a distinguished non-Catholic religious writer in present-day Germany. Noteworthy, too, is the excellence of the English translation by Father McCann.

The Spirit of Catholicism treats of the Church in her four characteristic marks of Unity, Apostolicity, Catholicity, and Holiness. The book is an inquiry into the nature of Catholicism and necessarily centers round God, Christ and the Church. The author summarizes the structure of the Church in a living faith in the Triune God through Christ in His Church. He shows that the spirit of Catholicism is not an attitude of antagonism to heresy, but a comprehensive affirmation of the whole of revelation and the whole of man.

This new printing is very timely when we remember that the moral and intellectual needs of to-day and the imposing fact of the Church have aroused a world-wide interest in Catholicism. Karl Adam meets the wishes of the many Protestant writers who are pleading for a better understanding of Catholicism (Cf. "Introduction"). *The Spirit of Catholicism* is a book for the educated man, be he layman or clergyman—Catholic or non-Catholic.

THE RITUAL FOR SMALL CHURCHES. By the Rev. Bartholomew Eustace. Joseph F. Wagner, New York. Pp. iv+106.

This small book contains the directions for the proper performance of the sacred functions for Candlemas, Ash Wednesday, Palm Sunday, and for the last three days of Holy Week. It is substantially a translation of the revised *Memoriale Rituum* of Benedict XIII issued by the order of Benedict XV in 1920, with notes to

make the directions more serviceable in our country. The *Memoriale Rituum* was originally issued for the small parish churches of the city of Rome where it was impossible to carry out the ceremonies for these six days in the more solemn manner. It is now the accepted norm for smaller churches throughout the world. The present book saves one the trouble of consulting many volumes.

Father Eustace does not follow the *Memoriale Rituum* in every detail, but where he deviates in the arrangement he seems to improve upon the directions given in the *Memoriale*. Some points which are taken for granted in the *Memoriale* are noted in this manual. The prayers to be recited are printed completely so that one need have no more than one book at hand. The directions and the list of what is to be prepared in the sanctuary, (on the altar, credence table), outside the sanctuary for the last three days of Holy Week—and in the sacristy, will appeal especially to the lay sacristan. The book is printed in readable type and is serviceably bound in imitation leather.

PRESENTING THE ANGELS. By Sister Mary Paula, S.N.D. de N. New York, Benziger Brothers. 1935. Pp. vi+121.

In the field of Catholic belief we have to plead guilty to neglect in our treatment of the angels. By gathering the facts together in a manner which combines doctrinal accuracy, literary power, and devotion, Sister Mary Paula makes what we hope will be accepted by these bright spirits as a kind of reparation for us all. In the first place she brings our minds aloft, as indeed that should be when they turn to the consideration of the angelic spirits. She quotes the Scriptures and theologians for the exposition of the angelic nature; she has drawn upon the poets and the artists for the manner in which the angels are to be represented, and she has levied tribute upon the doctors and the saints for reflexions which stimulate our piety. To her the angels are the courtiers, the officers, and the soldiers of God. They are His ambassadors to men. He uses them as physicians to heal us and as messengers to announce to us His holy will. Holy Mother Church calls upon them in the Litany of the Saints, and in the administration of the Sacraments. In many of the blessings, for example, in the blessing of holy water, and in the blessing of candles, the protection of the angels is sought and the evil spirits are commanded to depart. The doctrine of the angels is one that comes to us from the Old Testament. It is a doctrine in which Catholics, Protestants and Jews find something in common. This perhaps is the secret of its artistic appeal. This addition to the devotional and literary studies of this busy Sister of Notre Dame will find a place in the library of all our Catholic high schools and colleges.

THE WILFRID WARDS AND THE TRANSITION. By Maisie Ward. New York: Sheed & Ward Inc. 1934. Pp. xii+428.

The Arthurian cycle in English literature and the Cuchulain cycle in Irish antiquity have long since passed into legend. So much has been written about the great figures in the Oxford Movement that their lives and actions furnish the background for the literature of a whole period. However, it is seldom that those intimate portraits of personalities and affairs are presented in a way to make these figures seem still to live and to form part of the surroundings of our daily lives. The Wilfrid Wards are part of the organic make-up of the Oxford Movement and belong as well to the series of events which since have followed. These events are of world interest; for the Wards and for most of us as we read this narrative, religion is the center about which everything turns. Other things indeed entered into the lives of this great Catholic group, but the influence of a philosophy and of faith was paramount.

Beginning with the reminiscences of Wilfrid Ward it brings us down to the turn of the century and beyond. The arrangement is such that the author has seen fit to insert a special note explaining her reason for this setting. The present volume takes us only slightly into events occurring after 1900; many important subjects which chronologically belong to the nineteenth century have had to be put aside and reserved for the second volume. The following lines are also noteworthy: "It is unusual to write two biographies in one—but my father and mother were quite singularly one entity. 'I can only agree,' my father often said, 'with Newman and you.' All their work was done together, all their thoughts were shared. I cannot think of them apart, so I have written of them together."

If there is anything which stands out as most remarkable in the group of the Wards and their associates, it is the complaisance with which they took their disagreements. On the Catholic side they seem to have had unity only in faith; on the non-Catholic side their one point in agreement seems to have been the necessity of politeness at all costs. Perhaps looking backward we are prone to exaggerate disagreements which for them were of little or no importance: their joy was so great in the faith which they had found that all else seemed petty beside it.

We learn a great deal of a splendid and fast disappearing type of family life. From the fine home-touches which appear in almost every chapter, the kind of family that they were is revealed not only in the letters, but also in many a remark preserved in the memory of the hearers and here set down for the first time. Poets, scientists, and literary men of note pass in review; all of these in their

great products we have met before. Here, however, we meet them in their relaxation after dinner, in their earnest dispute at their games, and in their periods of sombre stolidity. Then too, we meet the griefs which came into the lives of the Wards. On page 199 we read: "Margaret Ward had been an athletic girl, a hard rider in the hunting field, a powerful walker, constant companion of her brothers Wilfrid and Bernard." Her illness is then chronicled in letters and her death is lightly touched upon.

Much is said of Anglican orders, of the views of Baron von Hügel, of the rise of modernism, of questions theological, historical, philosophical, mystical. For these we must refer the reader to the book. Any one who has read Wilfrid Ward's *Life of Cardinal Newman,* Shane Leslie's *Life of Manning,* and the other literature dealing with this group, will find in the present volume just those details which a woman notes, but which a philosopher or a theologian (we mean a man) would overlook entirely.

THE SYNTAX OF THE VARIAE OF CASSIODORUS. Catholic University Dissertation in the Department of Latin and Greek. The Catholic University of America Studies in Medieval and Renaissance Latin, Vol. III. By the Rev. Bernard Henry Skahill, Ph.D. 1934. Pp. xxiii+271.

In his preface Dr. Skahill explains his reasons for his choice of subject. In view of the fact that Cassiodorus, perhaps more than any other person, was instrumental in preserving the literature of the past, it seems ironical that his own literary works, masterpieces in their own right, should be neglected by modern scholars. Of all his works, however, the *Variae* alone are edited in a modern critical text, and, apart from an Index Rerum et Verborum by Traube, the present dissertation is the first detailed examination of Cassiodorus's Latin.

A well-written introduction gives us a brief biography of Cassiodorus, compiled from the best modern authorities, and a general criticism of the language of the *Variae.* The style of these documents is described as involved, vague, and bombastic, qualities of style which, as Dr. Skahill comments, have in the past almost defied translators, and, may we add, constitute a serious challenge to the commentator also.

The eight chapters of the body of the work represent a careful analysis and classification of all the syntactical phenomena of the *Variae.* The method of historical grammar is followed. Classical prose is the chief standard of comparison. Where Cassiodorus's usage is at variance with that of the classical writers, precedents for the Cassiodorean construction are sought in the writers of Silver

and late Latin. Each part of speech in its syntactical relations and each type of phrase or clause occurring in the 470 documents of the *Variae* is subjected to scrutiny and compared with the usage of earlier and contemporary writers as their usage is revealed in our most thorough grammatical surveys. "The *Thesaurus Linguae Latinae* and the Leumann-Hofmann Stolz-Schmalz *Lateinische Grammatik* are the chief instruments used in this study. Almost every statement in Dr. Skahill's work is documented by a reference to either or both of these, and often in addition other grammatical works are cited. Where a usage is found in Cassiodorus of which the grammatical works do not treat, e. g. the use of *sub* with the ablative of manner (p. 148), and the use of *quemadmodum* with final or consecutive meaning (p. 241), Dr. Skahill proceeds with caution. He does not claim the point as a syntactical innovation of Cassiodorus, nor does he condemn his grammatical guides as incomplete: but rather, he invites further study of the point and the offering of evidence from other recent authors, if any such evidence can be found.

Results of the study are reviewed in a brief summary, and the general conclusion presented that in the main the syntax of Cassiodorus is classical and that only in certain minor details is he an innovator. A rather full table of contents and an index of the chief Latin words employed facilitate the use of this book as a work of reference.

While a study of this nature can reach, and is intended to reach, only a specialized circle of readers, its value to the lexicographer and the grammarian amply justifies the labor expended upon it. Our Latin lexica and grammars, while satisfactory for classical Latin, are still far from complete in that they almost entirely ignore late Latin and medieval Latin construction. It is by the use of such material as is contained in the present monograph that they can be brought to a stage that at least approaches completeness. When a new historical grammar is written or an existing one is revised, it will have to take into account this study of the Syntax of the *Variae*.

Dr. Skahill's work appears to be perfectly reliable throughout. His presentation of the syntax of this important author is a valuable contribution to grammatical studies. In short, it is a job well done that needed to be done, and it sustains splendidly the high standard of patristic and medieval scholarship that has won such high credit and shining fame for the Catholic University of America throughout the learned world.

This scholarly monograph reflects credit on the University and also on Columbia College of Dubuque, where the author is a professor of Latin and Greek.

Literary Chat

Reports from a number of cities show encouraging development of Catholic Lending Libraries. This office has no list of those in operation. The genesis of one such venture may be worth describing. A visiting Catholic woman made an address in Sioux City on Catholic Action. She told of a publishing company that had installed a shelf of Catholic books in a bookstore in her home city. A member of a small club that included book reviewing among its activities caught the idea of the speaker, discussed it, made some inquiries, was attracted by the work and standards of the Catholic Book Survey published by the Cardinal Hayes Literature Committee and conceived the idea of starting a Catholic Rental Library. A visit to the bishop won his cordial approval and a check of $50.00. Members of the little club sought information, got in touch with other lending libraries, witnessed new enthusiasm and discovered a bookseller who offered to give space for the Catholic Lending Library and placed at its disposal a Catholic assistant in his bookstore. Donations of money were easily found. Local Catholic organizations were particularly generous. A start was made with forty books. Thousands of leaflets were scattered to Catholics through the Catholic churches of the city. The local priests explained and commended the plan and the Library has now passed the experimental stage.

Ten per cent of the books is given. The club meets every two weeks to go over the reviews of books found in current cultural and Catholic publications. Choices are not confined to Catholic books. They include wholesome works in many fields. A large number of the customers are working girls between the ages of eighteen and twenty-five. Non-Catholic clergymen are interested and welcome visitors.

The Catholic Art Publishing Co. of Omaha has begun the publication of a bi-monthly, *Catholic Art*. It makes its debut at a time when the discussion of modern art is most heated and it should help to establish sober opinion by dispassionately treating the art of the past, contrasting it with the new.

Its form suggests in particular the art of the middle ages, and the type, while pleasing, is a trifle difficult to read. Its general air of vivacity, however, helps the text to stress the thought that art is neither dead nor dormant. Certain underlying principles are outlined in a manner provocative of interest and while the illustrations are, for the most part, not new, their excellence vouches for their favorable reception.

The pen-drawings are the work of Bertram Goodhue, Sidney Castle, Eric Gill and Joseph Pennel. One hopes for a finer appreciation of the liturgy of the Catholic faith as a result of such a contribution as *Catholic Art* may make in its humble way. The foreword by the Rev. Gerald Ellard, S.J., Ph.D., is gracefully composed and the tribute by William L. Steele, F.A.I.A., to the memory of the late Thomas Rogers Kimball, Past President of the American Institute of Architects, is indeed a well merited appreciation of a "great architect, a fine artist and a useful ciizen". The cuts forming part of the advertising matter reduced in size as they are and in the form of pen-drawings do no harm to the general effect of the brochure, which on the whole makes a most commendable first appearance.

Volume XVIII of the Catholic University of America Studies in American Church History (Washington, 1934), by the Rev. Francis Shaw Guy of the Diocese of Little Rock, is entitled *Edmund Bailey O'Callaghan, A Study in American Historiography (1797-1880)*. This is a brief biography of the Irish Catholic immigrant who became official historian of the State of New York. The dates in the title are those of O'Callaghan's birth and death and might have been more accurately placed immediately after his name. O'Callaghan was an editor of historical documents rather than an interpreter of their significance. The best known collections for

which he was responsible are the *Documentary History of the State of New York* (4v., Albany, 1849-1851), and *Documents Relating to the Colonial History of the State of New York* (11 v., Albany, 1855-1861). Father Guy lists some thirty-one additional publications by O'Callaghan, none of which has had the same permanent value as the two mentioned above. Particular emphasis is laid upon the character of O'Callaghan's work and its "contribution to the middle period of American historiography" (p. ix).

Legends have always followed in the wake of great men and heroic deeds. The Gospel story has not escaped from this natural inclination. And when the pen of a literary artist clothes these legends in wistful pictures the result is often uplifting. Cathal O'Byrne has applied a poetic imagination to some of the myths that have entwined themselves around Scriptural truths. The mother of the thief on the Cross, Cana, the Samaritan woman, Mary of Magdala, Pilate's wife, Simon of Cyrene and the Tree of Life are the subjects that receive a graceful and colorful dress from the linguistic wardrobe of this Irish author. (*From Green Hills of Galilee*. By Cathal O'Byrne. New York: P. J. Kenedy, 1935. Pp. 151.)

They who are strong in the Faith have no fear of a noble poetic license. Through the charm of colorful language one may be aided in visualizing those scenes which are so tersely and honestly narrated by the Gospel writers. No doubt it was with a hope of spreading a more delicate appreciation of Biblical stories that the Spiritual Book Associates decided to make this book one of their selections.

In a brochure accompanied with pictures of assembled children, Dr. McMahon has given us the story of his effort to bring religious instruction to the country children of Western Australia. It is a tale of a beginning made in 1923 and of a flourishing program to-day. Australia has its leakage problem, and *The Bushies's Scheme* is the answer to the problem. —(*The Bushies' Scheme in Western Australia*. By the Rev. John T. McMahon. "The Record" Press: Perth, Western Australia, 1934. Pp. 39.)

There are three departments in the *Scheme*. The first is known as the Religious Holiday Schools. These resemble our vacation schools, and they last from two to three weeks. Children are grouped in one center for that period. The second division of the *Scheme* deals with correspondence courses in religion, much like those which Monsignor Day conducted for years in Montana. The third section tells of the "Adoption Plan". Children or families in the cities "adopt" a child or a family out in the "bush". Copies of Catholic magazines are forwarded regularly by the city family to the "adopted" family.

Dr. McMahon deserves to be commended for his zeal in this line of work. He has found noble-hearted coöperation from the Sisters and from generous laity. His chief difficulty, he tells us, comes from the careless parents who show little or no interest in the project.

Despite his busy life and wide territory as inspector of schools, Dr. McMahon manages to keep abreast of the better movements and adapt them to the children of his district. *Pray the Mass* is really a combination of two booklets on the Mass. The complete edition is intended as a text book. Part I covers the period of the Primary School, up to the age of twelve. Part II is adapted for children from the age of twelve on, and even may be used for adults. (*Pray the Mass*. By the Rev. John T. McMahon. Pellegrini & Co., Perth: Australia, 1934. Pp. 105.)

The intention of the author is to insist that up to the age of nine the children be made to *observe* the Mass and the ceremonies. Each Friday of the school year should be made Mass Day. The children are told what to observe and to ask all the "whys" they wish. With that end in view the author has arranged a series of twenty-eight talks on the Mass. From nine up to twelve the children should be active: scrap-books on the Mass, altars, vestments, etc., are made.

Part II answers questions on the nature and origin of sacrifice, the

origin of the Mass, the ends of the Mass. The students are also shown through the entire groupings of the prayers of the missal.

This book aims to be more than informative. It has many details which were arranged with the idea of winning the hearts of the students. And in the opinion of the reviewer the author has succeeded in the latter purpose.

Father A. M. Skelly, a Dominican priest of eighty years, who remembers the Fenians in his boyhood days and who was long associated with Land Leaguers and Nationalists in Ireland and America, has gathered together a number of his more interesting essays and addresses on various phases and episodes of Irish history, both ancient and modern. (*The Sorrows and Glories of Ireland.* Joseph F. Wagner, Inc. New York: 1935. Pp. 207.) It is more than a stilted collection of articles, it is a living document, the benediction of an old Irish priest who served well his Church and his country. It may not satisfy the scientific and detached person who takes his history unadulterated, but it is a fascinating little volume whether it treats in the first chapters of the misty Celts on the Continent, the Gaels who built the Round Towers, the stories of the heroic days of Cuchulain, the birthplace of St. Patrick, the glories of Ireland's bardic schools and wandering missionaries, the plantations and the penal days, or of Ireland, a nation once again. Of the author's pride in race and loyalty to the cause from King John to King George, there can be no doubt.

Dr. W. E. Orchard's latest book, *The Way of Simplicity,* is not exactly a disquisition on a rare virtue, but rather the simple answer of Christ and His doctrine to the legion of perplexities that may beset the human mind. A large portion of this book is devoted to those who have never yet made contact with Christ. A larger portion considers simplicity with the background of Christ, yet even here the whole treatment is usually broad enough to have common ground with readers of every shade of belief and unbelief. The first section discusses finding Christ; the second, living with Christ. The author stresses the idea of Christ in us. The first part of the book is rather analytical and requires close attention; it is not very simple. The second part affords more interesting reading. The author has, among other chapters: The Simplicity of Penance, Simple Ways of Prayer, Simple Forms of Service, Simple Tests of Progress, A Simple View of Eternal Life, and one particularly practical chapter on Some Difficulties and the Simple Way Out. (*The Way of Simplicity,* by W. E. Orchard. D.D.; pp. vii + 321; E. P. Dutton & Co., New York.)

L'Apprenti Missionaire, published by P. Lethielleux (rue Cassette 10, Paris) is a French translation from the Italian of Ph. Mazoyer by Joseph de Ruggiero, a Barnabite priest. It is a book of the series *Apôtres d'Aujourd'hui,* the purpose of which is to make known to French Catholics what other nations have done in the cause of apostolic zeal. Of the 244 pages approximately 200 are devoted to extracts of the letters and writings of *L'Apprenti Missionaire,* Cherubin Merolla. The author repeatedly states that he was loved by all who knew him. Still, his type would hardly appeal to the average American youth. Sentimentality drips from every page. The author loved Cherubin as a son but alas he wasn't at his deathbed. "At the precise moment when he (Cherubin) entered eternal life my thought flew to him: I vaguely sensed his desire (the lad had called for the author) and I fervently prayed for his soul: I did not know he was dying but I prayed; 'In manus tuas, Domine, commendo spiritum ejus.' In this invocation, our souls were united by one of those miracles which only love can accomplish."

The aim of the collection *Parvuli* is to present catchy and understandable models to the little ones of France, "in pretty little volumes edited and illustrated especially for them."

Number VII of this series, *Un Ange de Huit Ans* (P. Lethielleux, rue Cassette, 10, Paris) is translated from the Spanish of Claudio Herrero by P. Buron. It is a delightful, illustrated story of 82 pages about Anthony Martinez whose precocity is not at all the repelling variety of the usual precocious child: it is rather the simplicity of a child who puts into practice the maxims of perfection which he learns from a pious mother and grandmother.

Anna Maria Redi was born of a noble family in Italy in 1748, and became a Discalced Carmelite in Florence. Her sanctity was widely recognized and she was canonized in 1934. Her body is preserved incorrupt in Florence. Monsignor James F. Newcomb has given us a beautifully written story of her life. (*Saint Theresa Margaret,* Benziger Brothers, New York.)

A very interesting play—*The Seal of Confession*—based on an incident in France in the nineteenth century, by Monsignor F. G. Holweck, has been published. The story turns on an execution of a priest for respecting the seal of confession. Some years afterward the name of the priest is vindicated by the confession of the murderer. (Catholic Dramatic Movement, Milwaukee.)

God's Way, by Sister Marie Paula, retells the story of our Lord's Life in a way that makes general appeal. It is the type of book that any person may read with delight and profit. Generous use is made of Scripture texts. The book is written evidently for nuns, since many explanations are given from the standpoint of the cloister. The book is well worth while. (Bruce Publishing Co., Milwaukee.)

Father Thomas Augustine Judge, ordained a Vincentian in 1899, displayed extraordinary missionary zeal, particularly as regards home missions. He founded two religious orders: The Religious Community for Missionary Servants of the Most Holy Trinity for men, and the Missionary Servants of the Most Blessed Trinity for women. The Missionary Servants of the Most Holy Trinity have published for a number of years a little magazine called the *Preservation of the Faith.* It has been enlarged and is now published bi-monthly by the community at Holy Trinity, Alabama. Father Judge died in 1933 after a life of most exacting missionary effort. His two communities have rich sources of inspiration upon which to draw. The story is told effectively in *The Judgments of Father Judge,* by Joachim V. Benson, M.E., S.S.T., (P. J. Kenedy and Sons, New York.)

Father Fergal McGrath, S.J., has written a group of short stories depicting unexpected but winning characteristics of the poor. The author traces with skilled pen the charming, homely, humorous side of Irish life. (*Tenement Angel;* M. H. Gill and Son, Dublin.)

A description of the positive side of spiritual life enriched by examples and illustrations taken from daily life, from nature and Scripture gives the force of actuality to its theme. (*Marvels of Grace;* Bruce Publishing Company). The author, Father Victor Many, has given to the little work a note of spiritual optimism that attracts and holds one.

Queen Gadwiga of Poland died in 1399 at the age of twenty-six. Monica M. Gardner weaves into the story of the queen's life a description of conditions, people and customs of the Middle Ages. Her heroine is of royal proportions, for the queen was intelligent, zealous and cultured and notable for her kindness to the poor and the sick. Her life was beautiful for the quality of her faith and spiritual insight. (*Queen Gadwiga of Poland;* B. Herder Book Co., St. Louis.)

Books Received

THE CHRISTIAN VIRTUES. By the Rev. G. J. MacGillivray, M.A., author of *Father Vernon and His Critics, The Way of Life, Through the East to Rome,* etc. P. J. Kenedy & Sons, New York. 1934. Pp. vii—176. Price, $2.10 *postpaid.*

LE CHRIST-ROI. Par Dom de Monléon, moine bénédictin. (*Collection de la revue de Christ-Roi*, IV.) Pierre Téqui, Paris-6e. 1933. Pp. viii—127. Prix, 6 *fr.* 50 *franco.*

SAINT THOMAS D'AQUIN. Par P. F. J. Thonnard, des Augustine de l'Assomption. Maison de la Bonne Presse, Paris-8e. 1933. Pp. 137. Prix, 2 *fr.* 45 *franco.*

PLANS DE SERMONS DE CIRCONSTANCES. Par Mgr Millot, Vicaire général de Versailles, Prélat de Sa Sainteté, Pierre Téqui, Paris-6e. 1934. Pp. 294. Prix, 12 *fr. franco.*

LE CORPS MYSTIQUE DE CHRIST. Sa nature et sa vie divine d'après S. Paul et la théologie. Synthèse de théologie dogmatique, ascétique et mystique. Par Ernest Mura, des Frères de Saint Vincent-de-Paul. Préface du R. P. Garrigou-Lagrange, O.P. Deux volumes. André Blot, Paris. 1934. Pp. v—214 et 460. Prix, 48 *fr. franco.*

LES ÉPITRES DE L'ANNÉE LITURGIQUE Étudiees en vue de la Prédication. Par Louis Soubigou, Docteur en Théologie, Docteur en Philosophie (Académie de Saint-Thomas), Licencié ès Sciences Bibliques, Professeur d'Écriture Sainte au Grand Séminaire de Quimper. P. Lethielleux, Paris-6e. 1934. Pp. vii—256. Prix, 18 *fr.*

THE WAY OF THE CROSS FOR THE SICK. By the Rev. John Joseph Croke, author of *Happiness for Patients.* Hospital Publishing Co., New York. 1934. Pp. 40. Price, $1.00.

THE SECRET OF THE LITTLE FLOWER. By Henry Ghéon. Translated by Donald Attwater. Sheed & Ward, Inc., New York. 1934. Pp. x—243. Price, $1.75.

MOIS DE MARIE. Par M. l'Abbé A. Brenon, du Clergé d'Orléans, Missionaire. Maison de la Bonne Presse, Paris-8e. 1933. Pp. 191. Prix, 6 *fr.* 65 *franco.*

DE L'AVORTEMENT INDIRECT et ENCORE L'AVORTEMENT INDIRECT. Application a l'Avortement des Notions de Causalité per accidens et de Causalité Indirecte, et Réponse au T. R. P. Vermeersch, S.I., par Fr. Agostino Gemelli, O.F.M., Recteur de l'Université catholique du Sacre-Cœur de Milan, Professeur de psychologie expérimentale, avec Une courte conclusion. Extraits de la *Nouvelle Revue Théologique*, Juin-Juillet et Septembre-Octobre 1933. Casterman, Editeurs Pontificaux, Tournai et Paris. Pp. 50 et 7.

JE SUIS LA VOIE . . . Méditations Théologiques (Notre Vie divine d'après le Rosaire). Par M. l'Abbé J. Raimond, Aumônier de la Légion d'honneur. Pierre Téqui, Paris-6e. 1934. Pp. vi—309. Prix, 12 *fr. franco.*

QUEL EST LE BUT DE LA VIE? A ceux qui cherchent. Par H. Mathieu, S.J., Professeur de Théologie. Maison de la Bonne Presse, Paris-8e. 1933. Pp. 119. Prix, 4 *fr.* 45 *franco.*

LES DEUX VIES. En Face de la Mort. Courtes Méditations pour la Retraite du Mois. Par le R. P. Lescoeur, Supérieur de l'Oratoire. Pierre Téqui, Paris-6e. 1933. Pp. xi—272. Prix, 10 *fr.*

Au Pays des Lys Noirs. Souvenirs de Jeunesse et d'âge mûr. Par Adolphe Retté. Édition (troisième) nouvelle avec introduction de René Duverne et documents photographiques inédits. ("*Je Sème.*" Collection moderne d'apostolat par le livre.) Pierre Téqui, Paris-6e. Pp. xxx—321. Prix, 13 *fr. franco.*

Dernière Retraite du R. P. De Ravignan donnée aux Religieuses Carmelites du Monastère de la Rue de Messine, a Paris, pendant le Mois de Novembre 1857. Huitième édition. Pierre Téqui, Paris-6e. 1933. Pp. xii—268. Prix, 10 *fr.*

La Destinée. Première Retraite de Notre-Dame de Paris. Par le R. P. Felix, S.J. Cinquième édition. Pierre Téqui, Paris-6e. 1933. Pp. 334. Prix, 10 *fr.*

De Origine et Evolutione Interdicti usque ad Aetatem Ivonis Carnotensis et Paschalis II.—I. Scriptores, Epistolae, Concilia. II. Decreta Romanorum Pontificum. Varia Documenta collegit Notisque illustravit Willelmus Richter S.I. Theol. Prof. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum, Series Theologica: 12 et 13.) Romae apud Aedes Universitatis Gregorianae. 1934. Pp. 80 et 78. Pretium, *Lire* 6.

Quaestio de Unice Esse in Christo a Doctoribus Saeculi XIII Disputata Documenta collegit Edgardus Hocedez S.I. in Univ. Greg. Theol. Prof. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum, Series Theologica, 14.) Romae apud Aedes Universitatis Gregorianae. 1933. Pp. iv—132. Pretium, *Lire* 6.

S. Leonis Magni Epistulae contra Eutychis Haeresim. Pars Prima: Epistulae quae Chalcedonensi Concilio Praemittuntur (AA. 449-451) ad Codicum Fidem recensuit C. Silva-Tarouca S.I. De clausularum ratione praefatus est F. Di Capua. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum—Series Theologica: 15.) Romae apud Aedes Universitatis Gregorianae. 1934. Pp. xxxii—91. Pretium, *Lire* 6.

La Vie Eucharistique. Par le R. P. Régis Gerest, O.P., Prédicateur Général. P. Lethielleux, Paris-6e. 1933. Pp. viii—314. Prix, 15 *fr.*

Kraft der Urkirche. Das "Neue Leben" nach den Dokumenten der ersten zwei Jahrhunderte. Von Heinrich Schumacher, Professor der neutestamentlichen Exegese. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1934. Seiten x—171. Preis, $1.45 *net.*

Das Priestertum. Gedanken und Erwägungen für Theologen und Priester. Von Dr. Wilhelm Stockums, Weihbischof von Köln. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1934. Seiten viii—223. Preis, $1.25 *net.*

Pour l'Action Catholique. Par M. l'Abbé A. Rosat. Contre le Chomage Intellectuel, Conditions des Prix Albert de Mun et Henri Bazire, Travaux desirés par le Jury et les Éditeurs, Appel aux Écrivains et aux Artistes, Plans, Avis, Adresses Utiles, etc. Préface de Michel-Ange Jabouiley. Lettre de S. E. Mgr Roland-Gosselin, Evêque de Versailles. (*Collection "Les Cahiers du Blé qui Lève,* 6.) Pierre Téqui, Paris-6e. 1935. Pp. vi—206.

Grandeurs Mariales étudiées dans *l'Ave Maria.* Œuvre inédite d'un auteur français publiée par Mons. Natale Licari, Recteur de Séminaire de Reggio Calabria. Mario E. Marietti, Turin et Rome. 1934. Pp. viii—599. Prix, 20 *fr.*

La Faillite Initiale du Protestantisme. Aperçu Historique et Doctrinal. Par Chanoine Marchand, ancien Professeur du Grand Séminaire. (Collection "Je Sème". A. Rosat, Directeur.) Pierre Téqui, Paris-6e. 1934. Pp. xii—259. Prix, 12 *fr. franco.*